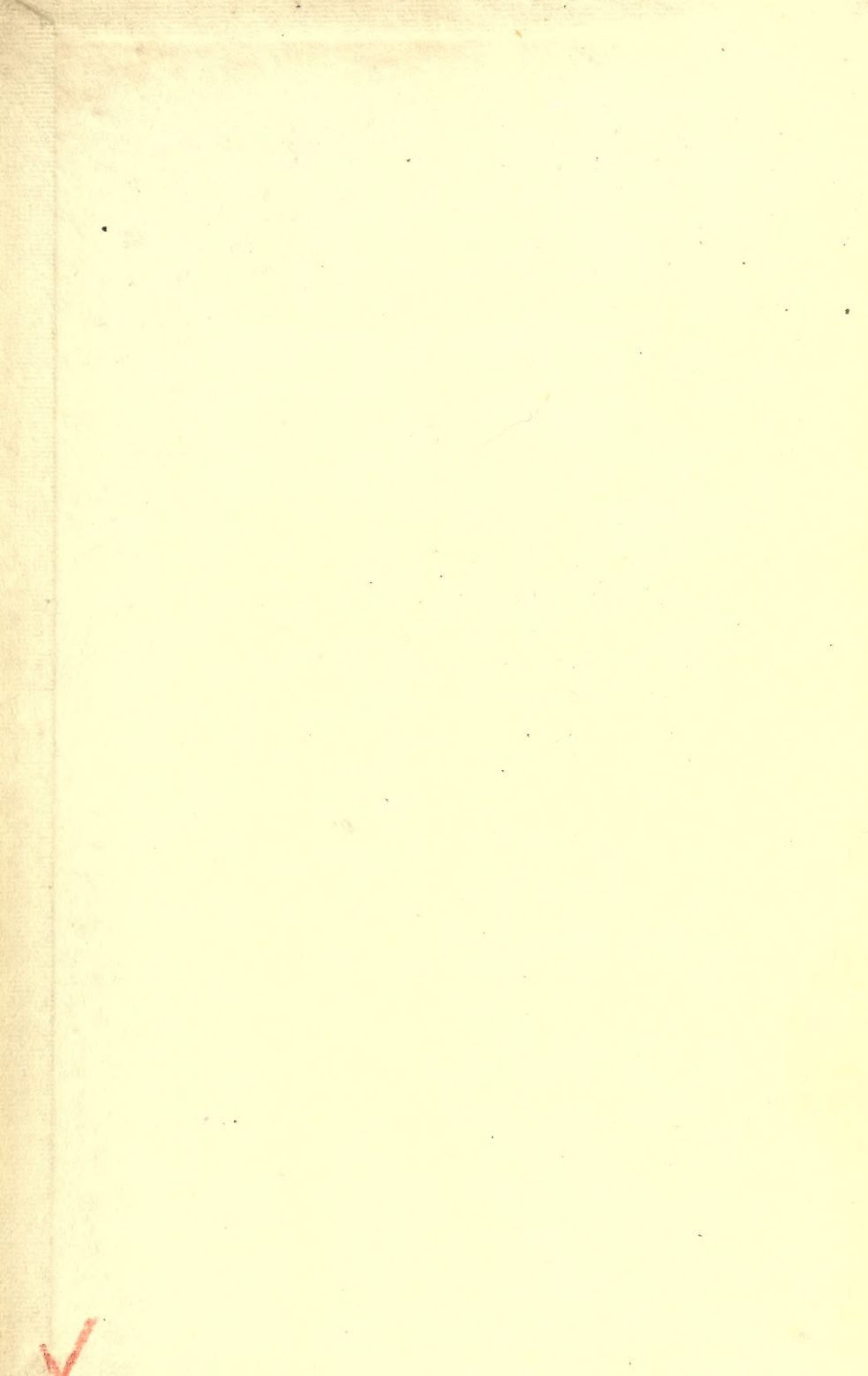


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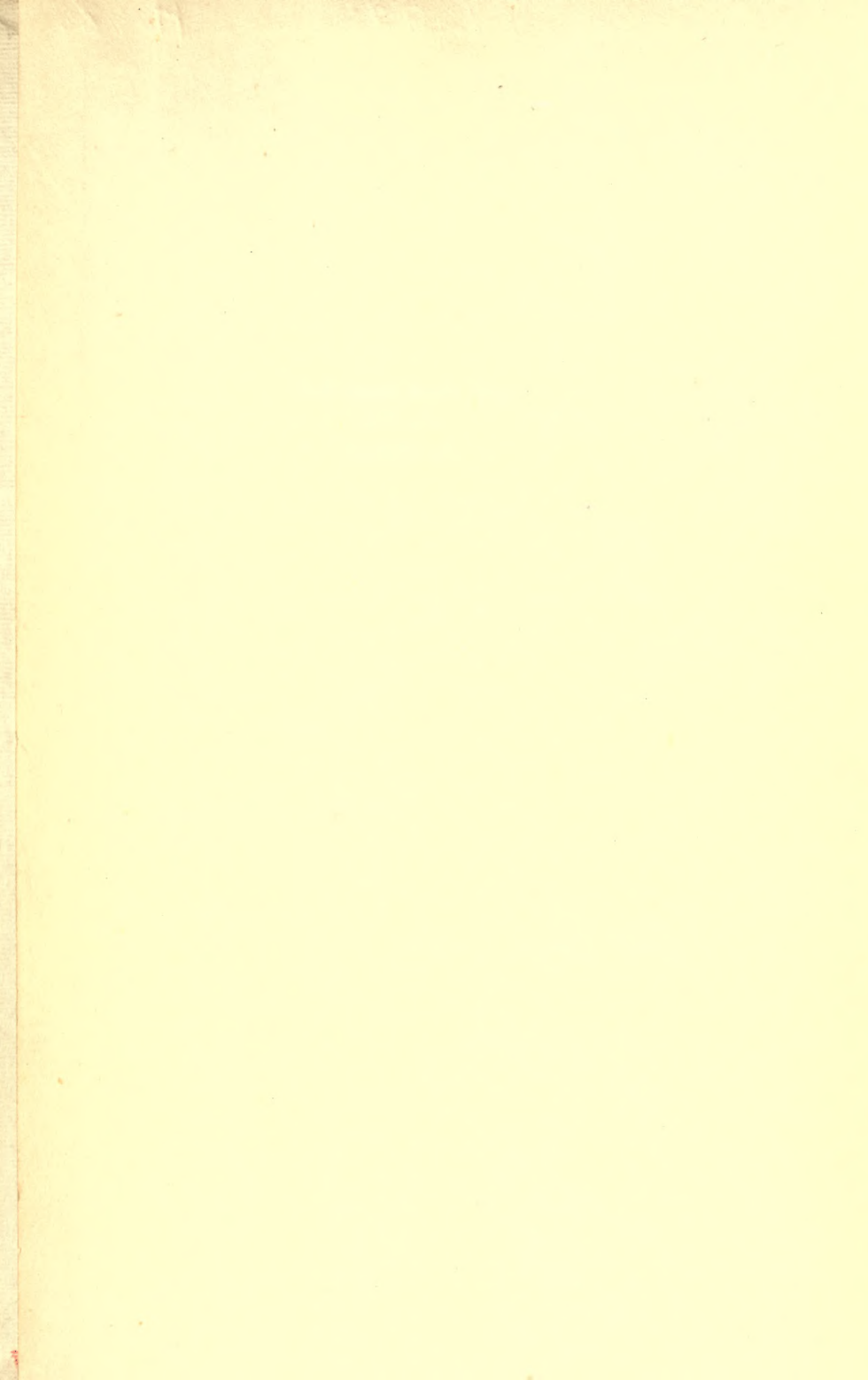
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COLL. CHRIST REGIS S.J.
RIB. MAJOR
TORONTO



THE LETTERS OF ST. TERESA

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DOM MICHAEL BARRETT, O.S.B. CENSOR DEPUTATUS

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✠ EDUARDUS, ADM. APOSTOL. BIRMINGHAMIENSIS
OSCOTT. DIE 24 FEBRUARII, 1921.

THE LETTERS OF SAINT TERESA

A COMPLETE EDITION
TRANSLATED FROM THE SPANISH
AND ANNOTATED
BY THE BENEDICTINES OF STANBROOK

WITH AN INTRODUCTION BY
CARDINAL GASQUET

VOLUME II

COLL. CHRISTI REGIS S.J.
BIB. MAJOR
TORONTO

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NEW YORK, CINCINNATI, CHICAGO
BENEDICTINE PUBLISHERS MCMXXI
BROOKLYN ST.

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Fuente's edition referred to in the notes is that of Madrid, 1881. The other edition quoted is the old Spanish one: Vol. I, published in 1567 at Saragossa, annotated by Juan de Palafox; Vol. II, Brussels, 1674, annotated by Fray Pedro de la Anunciacion, O. C. D.; Vols. III and IV were first printed at Madrid in 1771, with notes by Fray Antonio de San José. O. C. D. When the Letters were reprinted at Madrid in 1778, Fray Antonio revised the notes made by Fray Pedro.

A few Relations explanatory of the Letters have been inserted at their proper dates.

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THE LETTERS OF ST. TERESA

CI

Prefatory note

IN accordance with the Father General's decree of reclusion, St. Teresa went in the beginning of July to Toledo where she was to reside permanently.

Toledo, July 2, 1576¹

TO MOTHER MARY OF ST. JOSEPH,
PRIORESS OF SEVILLE

Expressions of forgiveness and affection. Business matters.

Jesus be with your Reverence!

I ASSURE you that I am touched at the loneliness you say you feel at my absence. The enclosed letter was already written when yours arrived. I was so delighted to get it that I felt softened and ready to grant you pardon. If only you will love me as much as I love you, I forgive you all you have done and will do, for my chief complaint against you now is that you cared so little to be with me at Seville.² However, as I said to the

¹ Fuente, 80. (See *Found.* xxviii. 2. and *Letters* to Rubeo, 1576, and to Mary Baptist in Jan. and on Dec. 30, 1575.)

² In her *Ramillete de mirra*, Mary of St. Joseph says: 'When our Mother had made the foundation at Seville, our loneliness and want of

Mother Prioress of Malagon, I see perfectly well that it was not your fault but that God, Who willed I should suffer so many trials at Seville, seeing that your company would comfort me, ordained that I should be deprived of it. Most certainly, if my troubles brought any relief to you and the sisters, I should have thought them turned to good account had they been far worse. Believe me, I love you dearly, and when I see you have such affection for me, all else is a trifle beneath my notice, although at Seville, when the two kinds of trials came together and I treated you as a daughter I loved deeply, I was keenly hurt at not meeting the same simplicity and love from you. But this letter of yours has driven such thoughts away and my affection remains: it is a pity that nothing survives to make it less strong.

I was unspeakably glad at your having managed matters so well. Be sure to make the contract, although there is little security for the future as a lawsuit is a miserable thing, especially at the beginning of a foundation. We will try to repay my brother soon; I allude to the sum he lent us to pay for the excise duties, for I take as much friends distressed her deeply. I remember that one day she reproached me keenly for leaving her by herself. She declared that since her troubles in founding the convent of St. Joseph, she had never felt so unhappy. I quieted her by saying that she could not possibly leave Seville at such a juncture, as the Inquisition was investigating the charges made by that woman, and if she were summoned to appear before it and could not be found, what would happen? The Saint answered: 'You are right, daughter; I see that it is the will of God I should stay here,' for the only thing that troubled her was uncertainty as to what her Lord wanted. . . . She often laughed about it afterwards, saying: 'My daughter, the comfort you offered me in my great affliction was to tell me that I should be called before the Inquisition.'

interest in your house now as when I was there, or even more.

Oh, how delighted my brother was with your letters! He is never tired of praising your prudence. They arrived in good condition, but whenever your Reverence tries to write better, you write worse. As Lorenzo and Teresa are going to write to you, I say nothing about them. I have already written to my Father, the Prior of las Cuevas, and ought to send a letter to Malagon to-day about our affairs and another to our Father,³ so it will be much if I can even manage a line in answer to the sisters as visitors never leave me free.

I am not surprised at what the good Garci Alvarez is doing, knowing how charitable he is; give him many kind messages from me. I was pleased with the Father Prior's letter. My friends do me a great favour by being friends with you; be sure to retain their liking, and when an opportunity arises of showing any kindness to Father Mariano or Fray Antonio, take advantage of it for I do not wish them to be annoyed with you. God forgive them! They could have avoided all the difficulties with these Calced friars and arranged matters with them by behaving differently. Our Father is deeply grieved about it. He is in good health and the Nuncio approves of his not returning to Andalusia.

You cannot complain again that I do not write to you often. Treat me in the same way, for your letters give me extreme pleasure. I knew nothing of what was happening at Seville as our Father

³ Father Gracian.

writes very briefly: doubtless he can do no more. May God be with you and make you a great saint!

I had written a great part of this letter before reading Gabriela's. She tells me she is ill and suffers with pains in her stomach: God grant it may be nothing worse! I cannot remember now whom I charged to take care of you: let the Subprioress do so and be sure to obey her. Attend to your health for love of me; I should suffer unspeakably if it failed. God give you strength as I ask of Him! Remember me kindly to Beatriz' mother and to Delgado. The Prioress sends her remembrances to you. We were all glad to hear how well you are getting on: may it always be so. I think I told you that to-day is the feast of the Visitation.

The cleric came to say his Mass and went away afterwards. I spoke to him and would have paid him some kind attention, had he stayed. However, he said that he had a companion with him and left on that pretext.

The year 1576.

Yours,

Teresa de Jesus.

Sister Gabriela tells me that you keep the convent in perfect order: how I should like to see it! I have not yet had time to find out from whom all the letters come that you forwarded. I was highly pleased with the one from our good Father, Garcia Alvarez, and gladly write to him: my daughters must forgive me if I only answer him who is so kind to them.

I have made further enquiries about the postulant; there is no question of admitting her for the present.

CII

Toledo, July 11, 1576¹

TO MOTHER MARY OF ST. JOSEPH,
PRIORRESS OF SEVILLE

Departure of Don Lorenzo de Cepeda. Questions of health. Various matters. Accident to the Father General.

Jesus be with your Reverence!

YOU will not say now that I rarely write to you for perhaps this letter will reach you before another I sent about three or four days ago. You must know that I shall stay here for the present. My brother left the day before yesterday; I made Teresa accompany him, for I am not sure whether I may be told to make some roundabout journey, and I do not want to have charge of the child.

I am in good health and it has been a rest to be away from all the bustle. Much as I love my brother, I do not like his being absent from his home. I do not know how long I shall stay here and am still wondering how best to arrange affairs at Malagon.

I am grieved to hear of your illness and it does not seem to me wise of you to dose yourself in such weather. Let me know how you are; may God give good health to you and these daughters of mine as I beg of Him! I entreat you all to pray for me. Your letters gave me great pleasure. I have answered some of them already and intend writing

¹ Fuente, 81.

at once to my Gabriela and San Francisco. They both know how to exaggerate: God grant they do not tell untruths! Another time, do not let them both tell me the same thing, for all three of you described how the Octave of Corpus Christi was spent: still, I am not sorry for that and was delighted at your having had such fine ceremonies. God reward our Father, Garcia Alvarez, for having provided the means. Give him my very kind regards; I wrote to him the other day.

My brother and I were very glad that you have settled the excise duties on the house. His attachment to you is wonderful, in which he resembles me. I am also delighted to hear that some books have been given you and that my saintly prior² is kind to you. May God reward him for it.

I should like to receive full details about what those poor friars³ are doing, and whether there is any way of pacifying them. How about the Franciscan fathers⁴? Let all of you pray for our Father who is undergoing great trials. God grant that the severity shown to the Calced fathers may have done good! Remember me to Fray Antonio of Jesus and Father Mariano: in future I shall practise perfection as they do, by not writing. Tell Father Mariano that Fray Baltasar⁵ and I are firm friends.

² Don Hernando Pantoja.

³ The Mitigated.

⁴ As already mentioned, the Franciscans had brought a law-suit against the nuns for founding a convent too near them.

⁵ Baltasar de Jesus (Nieto) had left the Minims to join the Calced Carmelites. For helping his brother Melchior to escape from the imprisonment to which Rubeo had condemned him, Baltasar was sentenced to a year's exile. On account of further misdoings, the General bade him join some other Order. He became a Discalced Carmelite, founded

Juan Diaz⁶ arrived yesterday from Madrid, but as there is no longer any idea of founding a house here, he returned to Court. The King has commanded our Father to address himself in matters concerning our Order to the President of the Royal Council⁷ and to Quiroga. God grant the arrangement may be successful! I assure you that our Father stands in urgent need of prayers. I also ask you to pray for the Father General who has fallen off his mule and broken his leg, much to my grief for he is an old man now.

Remember me affectionately to all my friends. Let the directions written on the enclosed paper be carried out.

Oh, how well the tunics suit me that you made out of the sheets! People here say that they are like linen.

May God make saints of you for my sake and grant you health. Take good care of yourself, for it is better than being ill.

To-day is July 11.

Your servant,

Teresa de Jesus.

the Priory of Pastrana, and was made Vicar General of the Discalced Carmelites of Castile. In 1575 the powers of Delegate Visitor Apostolic of the Carmelites of Andalusia were granted him, but for the reasons given in the Introduction to the Foundations, (xxx-xxxv) he sub-delegated Father Gracian in August of the same year. Later on Fray Baltasar brought false evidence against the latter which he retracted. He retired to Lisbon where he died in 1589. (See *Found.* xvii, note 16.) and prefatory notes of Letters of June 11, 1573 and May 13, 1574.

⁶ A zealous priest then in his seventy-second year who had been trained by Blessed John of Avila.

⁷ Don Diego Covarrubias y Leyva, former Bishop of Segovia.

CIII

Toledo, July 24, 1576¹

TO DON LORENZO DE CEPEDA, AVILA

Don Lorenzo's household and health. Character of Juan de Ovalle. Book of Foundations and the Life. Some little presents.

JESUS!

May the grace of the Holy Spirit be ever with you!

OH, how tedious the last fortnight has been! However, thank God, your health is good; I was very glad to hear it. What you tell me about your house and the number of your servants does not seem extravagant. The 'Master of the ceremonies' made me laugh heartily: I assure you it amused me immensely. You can trust her implicitly, for she is very good and sensible.² Remember me most kindly to her when you see her: I owe much to her and to Francis de Salcedo.

I am sorry to hear about the pain you suffer: the cold has begun to affect you very early in the season. As for me, I feel better than I have for many a year. I have a very nice cell with a window looking over the garden. But little of my time is taken up by visitors, and were it not for having to write numerous letters, I should be too happy for such a state of things to last, for it never lasts when I am well off. If only you were near me, nothing would be wanting, though I could bear your

¹ Fuente, 82.

² Probably Don Lorenzo's housekeeper, Doña Ospedal, who maintained strict etiquette in his household.

absence if God would favour me by granting you good health. May He reward you for your care of mine! I was greatly consoled for your absence by knowing how concerned you were about me. I trust God that our separation will not last so long that I shall miss the wintry cold of Avila! At any rate, in spite of the suffering it causes me, I shall not avoid going there nor delay doing so for a single day, for when God so wills, He gives us health wherever we are. Oh, how far more I wish for health for you than for myself! May God grant it you as He can if He chooses!

Juan de Ovalle has written me a very long letter exaggerating his affection for you and what he he would do for you. He has unfortunately taken up the idea that Cimbron³ is the only person for whom you care and that he orders or countermands everything concerning your affairs. This was the reason my sister did not visit you. I am sure that all these feelings come from jealousy: it is his character. I suffered much from it on account of my friendship with Doña Yomar.⁴ His whole complaint is about Cimbron. He is very childish in some ways but was extremely kind and affectionate to you at Seville, so for the love of God I entreat you to be patient with him. I wrote and told him my opinion and how fond I knew you were of him, adding that he ought to be glad that Cimbron was taking charge of affairs. I said that he ought to be very careful to please you and that you would send him money if he asked for it; that it was best for

³ Pedro or Peralvarez de Cimbron, St. Teresa's cousin.

⁴ Doña Yomar de Ulloa.

both of you to remain at home; and that perhaps the matter was providentially arranged. I laid the blame on him and excused Peralvarez. The worst of it is that I believe he is coming here, so that I shall have gained nothing by opposing his journey. I pity my sister deeply, but we all have much to suffer. I could swear that he wishes to please and help you. God has not given him grace for more. He gives some people fine characters so that they may bear in patience with the rest, as you must do.

I fancy the *Agnus Dei* is in the little case, unless it is in the parcel; the rings will be with it. I have asked the Subprioress to send you the case in order that you may take the manuscript of *The Foundations* out of it. You are to wrap it up in paper, seal it, and forward it to the Mother Subprioress, for the nuns there have to deliver something or other to my companion with one of my mantles which we were in a great hurry to return them. There are some other papers—what they are I cannot say—but I wish no one to see them. That is why I ask you to take them out for I do not object to your reading them or *The Foundations*. The key of the case is broken: will you give orders that the lock is to be taken off and kept in a box until another is made. In the case is the key of the portfolio containing my correspondence which I directed should be forwarded to you. Among it I believe you will find some notes on prayer which you are welcome to read. Will you also take out a paper relating to the particulars of the foundation at Alba and return it with the rest, for as the Father Visitor⁵

⁵ In August 1573, by order of Father Jerome Ripalda, S.J., St. Teresa

has told me to finish writing *The Foundations*, I need the manuscripts to see what I have written already and to complete the account of the foundation at Alba. I am sorry for it as I should have preferred keeping for myself the short time left when I have finished writing letters. However, it does not seem the will of God. May He be pleased to accept my services!

I must tell you that the Prioress of Valladolid writes saying that Doña Maria de Mendoza⁶ made a copy of the book which was in the hands of the Bishop and that he took it away from her. I am glad on your account, for when I go to Avila we can claim the copy and you can read it. Say nothing about it to any one. When the Bishop returns you can ask him for it.

I will write to Seville as you suggest for I do not know whether the letter has been delivered. Why make so much of four *reales*? They have not been put in the letters and if the bearer had known that they contained anything of the sort, he would not have delivered them.

The Mother Prioress⁷ here is very well considering her ailment. She and all the sisters send you kind remembrances. We have all prayed a great deal for your health. I send you some quinces for had begun writing the *Book of Foundations* and had reached chapter xx, which deals with the foundation at Alba de Tormes. The initials at the beginning of the memoir of Teresa Laiz (ch. xx, 2) mark the place where she resumed the narrative in 1576, at Father Gracian's request.

⁶ Sister of the Bishop of Avila. He was then at his country seat at Olmedo and was about to be made Bishop of Palencia. The book referred to is the *Life*.

⁷ Ana de los Angeles (Gomez). See *Letter* to Father Gracian at the end of 1575.

the cook to make into jam for your dessert, also a pot of marmalade for you and another for the Subprioress of St. Joseph's who tells me she is very weak. Tell her to eat it herself; and give none of yours to any one else but take it yourself for love of me. Let me know when you have finished it. Marmalade is very cheap at Toledo and I am not buying it with money belonging to the convent. Besides, Father Gracian ordered me under obedience to act as before, for what I held was not my own but the property of the Order. On the one hand I was sorry: on the other it was a relief, as I have many expenses here, were it only the payment for messengers to take my letters. I am grieved at the heavy cost and its frequent recurrence.

CIV

Toledo, July 24, 1576¹

TO LORENZO DE CEPEDA

Advice about the education of his sons and management of his household.

I NOTE one matter which I do not wish you to forget. I greatly fear that unless you supervise the boys carefully at once they may get into the most dissipated set in Avila, therefore you should send them now to the College of the Company of Jesus. I will write to the rector, as he will tell you when he sees you. If the good Francisco and Master Daza² think well, let the boys wear college

¹ Fuente 83. Though these notes of advice are not strictly speaking a letter, Fuente includes them in the list.

² Francisco de Salcedo and Master Gaspar Daza. Life xxiii, 6.

caps. Rodrigo's daughter had six children, only one of whom is a boy, and, fortunately for him, they have always kept him at his studies. He is now at the university of Salamanca. A son of Diego del Aguila also went to his classes in a college cap³. However, you will learn what is the custom at Avila. May God grant that my brother's sons may not be proud and haughty!

You will not see much of Francisco de Salcedo or the Master Daza unless you call on them as they live at some distance from Peralvarez' house, and you require to be alone for such interviews. Do not forget that, for the present, you had better not choose any special confessor, nor keep more servants than can be helped; it is better not to add to their number than to dismiss them. I will write to Valladolid for the page⁴ but it does not matter much if the boys go to college for a few days without him as there are two of them. However, I will write and tell them to send him.

You are inclined to be, and have even proved that you are fond of display. You must mortify yourself on this point; do not listen to every one, but be guided in everything by the two whom I mentioned, also by Father Muñoz of the Company of Jesus, if you like, although the advice of the first two will suffice in grave matters. But content yourself with them. Remember, one may begin to do things without realizing what harm they may lead to: you will gain greater favour with God

³ College caps were the distinctive mark of the universities but Fuente says that by that time boys belonging to the higher schools had begun to wear them.

⁴ *Letters* of Dec. 30, 1575 and the end of Jan. 1576.

(and even with men) by keeping your money to bestow in alms, and your children will reap the benefit.

I do not wish you to buy a mule just at present, but a cob which you can ride and use for the house. There is no reason why the boys should not walk; let them go on with their studies.

CV

Toledo, August 6, 1576¹

TO VEN. ANNE OF JESUS, PRIORESS OF
VEAS, AND HER NUNS

A vision of St. Joseph.

Jesus, Mary, Joseph

Inflame the souls of my dear daughters of the
convent of Veas!

I HAVE not had a moment's rest since I started; may my God be praised! In order to fulfil the request made to me by your Reverence, my dear Mother Prioress, and to console my daughters, I must tell you that as soon as I arrived at Doña Maria Fajardo's house I felt such severe bodily pain that it seemed as though my soul were being torn from me. Yet I was greatly comforted at seeing the glorious St. Joseph beside me, cheering me and encouraging me to go on my journey under obedience.

¹ Fuente, *Escritos atribuidos a Santa Teresa*, vol. iii, p. 235. He is doubtful about the authenticity of this letter: P. Grégoire gives no decided opinion. The Saint did not begin her letters in this way nor write about her revelations, and the style is not hers. But it is quite possible that it was composed by a secretary and signed by herself. The name of the novice mentioned is not to be found in the register at Veas.

I shall start without fail to-morrow, 'my daughters, although I know that the devil deeply resents my going there because it concerns the deliverance of two souls who are in his power, and who are to render service to the Church.

Therefore, my daughters, have recourse to God and beg Him to help me in this work.

And you, my dear Mother Prioress, give the doctor's daughter the habit on Thursday next: what is lacking in her dowry will be made up by her virtue. I also commend the sick nuns to your care; treat them very kindly, for, believe me, the day you leave the sick in want, you will be in want of everything yourself. Tell the nuns to offer their communions for me during the next month for I am wicked. Let them know that I am not what I appear to be, and let them place no trust in me. My companion is suffering with her eyes which grieves me deeply. I am sending you some fruit as a treat for you and the new sister on Thursday. Call her Maria de San José. May God make you all as holy as I wish you to be.

Written from the house of Doña Maria Fajardo,
Monday, August 6.

Teresa de Jesus

CVI

Toledo, 1578¹

TO THE NUNS OF VEAS

Poverty and trust in God. St. Teresa dissuades the nuns from going to Granada.

... TO fear being in want of what you need, seems to show little confidence in our Lord, for He watches over the tiniest insect and provides it with food. My daughters, trust all your cares and interests to our good Jesus: try to serve Him, and I assure you that He will never fail nor desert you.²

Your house has only been founded a short time, and to run away from it at once would not look well. Wait a few years, and see how matters turn out. If our Lord does not set them right, it will be a sign that He wills you to go elsewhere; then you can do as your Superiors think best...

¹ Fuente, 84.

² The nuns did not leave Veas, but in 1603, on account of their extreme poverty, the superiors resolved to transfer them to other convents of the province, so suppressing their house. Everything was prepared in perfect secrecy, but on arriving at the convent the friars found a large number of the townfolk waiting, armed with swords and cudgels, to prevent the nuns' being taken away. St. Teresa had warned them supernaturally of the plan: among others, Michel de Sandoval, as he was retiring to rest, had heard the words: 'Take care: my nuns are being removed.' He hurried to the convent, sword in hand, and with the other citizens he found there, defied the friars who retired in disorder. They tried to realize their project by other means. A decree was made that for thirty years the community of Veas was to receive no novices, which would naturally have caused its extinction. Twenty five years passed without any nun having died, although most of them were either ill or so decrepit from extreme old age that when they swept the house they were obliged to lean with one hand on a staff and sweep with the other. The superiors, seeing that Providence was in-

CVII

Toledo, August 17, 1576¹

TO THE HIERONYMITE NUNS OF TOLEDO

Letter of fraternity

In Dei nomine, Amen.

WE, Teresa of Jesus, Mother Foundress of the convent of St. Joseph at Toledo, of the primitive Rule of our Lady of Carmel, also Ana de los Angeles, Prioress of the said convent, and all the sisters of the community, seeing the great devotion and spiritual affection borne both in the past and present for our house and its members by the Most Magnificent and Reverend Mother Prioress and nuns of the Order of the Blessed St. Jerome, and also by the Señora Constanza de la Madre de Dios, with one accord agree that it would be well, in order to further this love and charity, to establish a spiritual affiliation between the two above mentioned convents. Therefore we declare by this letter that we establish this affiliation with their convent of St. Paul and grant them a participation in all our spiritual goods, namely: prayers, vigils, fasts, abstinence, disciplines, labours, austerities, and all other spiritual and corporal good works which the Giver of all good gifts, Jesus Christ, may give grace to the nuns of our convent to perform. We also intend and determine that, whenever the death of terfering, cancelled the order, and as each novice entered, the old nuns one by one went to their rest. *Ceuvres, iv, 16.* From the chronicle of the convent at Veas. See *Found.* ch. xxii, 19.

¹ Fuente Vol. vi. *Documentos xvi.*

any professed religious of St. Paul's convent is notified to us, we and those who succeed us shall say and recite for her soul the seven penitential psalms with the litany, and the nuns of St. Paul will be under the same obligation regarding our community. In order that this agreement may be kept in perpetuity, we desire that this letter, signed with our names, may be sent to the community of St. Paul's who will remit one from themselves on the same terms.

Given on August 17, the year 1576 of the Nativity of Jesus Christ our Redeemer.

Ana de los Angeles, priora,

Teresa de Jesus,

Ana de la Madre de Dios,

Maria de Santangelo,

Maria de los Martires,

Maria del Nacimiento,

Petronila de San Andrés,

Maria de San Alberto,

Juana del Espiritu Santo.

CVIII

Toledo, about the month of September¹

TO FATHER GRACIAN IN CASTILE

The Saint's difficulties with her confessors. Our Lord gives her Doctor Velasquez as director. Her preference for Father Gracian.

JESUS

Be with your paternity, my Father!

NOW I have a messenger I can trust, I want to tell you one thing, my Father. You already know that Angela² took the Prior of Sisle³ for her confessor for, believe me, there are many matters on which she cannot dispense with an adviser, nor would she succeed with them nor be at peace. She had frequent visits from the prior before, but since he heard her confessions, he rarely came. Neither the prioress nor I could understand the reason. One day, when the wretch of an Angela was speaking to Joseph, He said to her that it was He who kept the prior away as she would be better suited with Doctor Velasquez,⁴ a very learned theologian and a canon of Toledo who would be of

¹ Fuente 85.

² St. Teresa herself; 'Joseph' is our Lord.

³ Diego de Yepes, Hieronymite, who wrote a *Life of St. Teresa*.

⁴ Don Alonso Velazquez, canon of Toledo, afterwards Bishop of Osma, and Archbishop of Compostella. When he begged for permission to resign, Philip II would only consent on his naming two persons whom he considered fit for the post. On being asked what pension should be assigned to him, he answered that 1000 ducats would suffice for himself, his two chaplains, and two servants. The King insisted upon granting him 12,000 but the Archbishop would only accept half that sum. He died in 1587. (*Found.* xxx, 1 and *Rel.* 8, 1.)

some help to her. Joseph promised that He would make him hear and understand her, as she feared that the canon would be too busy. Joseph being a person of such importance, Angela had always followed His advice on such subjects, but she did not know what to do in this case as she had already taken the prior for confessor and was much indebted to him. On the other hand, she feared to offend Joseph.

Angela thought over the matter for some days and was sorry she could not ask your Paternity's opinion. She dreaded being disturbed by her new confessor and by having so many directors. Then Father Salazar⁵ came and she determined to submit to his decision though she disliked the change and almost complained of Joseph for not having spoken of it before. She told Father Salazar what had happened; it was he who on a former visit had counselled her to go to the Prior of la Sisle. As your Paternity is aware, she can say whatever she likes to Father Salazar because he knows everything. He told her to do as Joseph said; she has done so and what the latter foretold is being accomplished to the letter. Firstly, when the prior came to the convent, the Mother asked him the reason of his behaviour. He answered that he could not account for it, that there was nothing he wished for more strongly, that he realized how deeply he would regret not having done so afterwards, yet that he

⁵ Gaspar de Salazar, S.J., then Rector of the Jesuit College at Avila. He remained only nine months there on account of a quarrel with Bishop Alvaro de Mendoza. Later on, he wished to become a Discalced Carmelite, which caused St. Teresa much trouble. See *Letters* on the subject during 1577-8. He died at Alcalá in 1593.

had no control over himself in the matter and could do no otherwise, and had been much surprised at not being able to master himself.

As for the Doctor, he did not wait a day before answering that, in spite of all his occupations, he would come every week and was as delighted as though he had been made Archbishop of Toledo, (though I do not believe that dignity would have pleased him as much for he is so good.) Fray Hernando de Medina⁶ will tell you all about him; be sure to enquire. To show you how he takes the thing, I enclose the letter he wrote to me when I sent for him to consult him about some doubts: I will not tell you what they were as it would take a long time and they did not relate to prayer.

And now, my Father, Angela is very pleased, for she has confessed to him. She is all the more pleased because, since she has known Paul⁷, her soul had found peace and satisfaction from no one else. But now, although he is not what Paul is to her, yet she is peaceful and contented. Her soul feels impelled to obey him, which is the greatest comfort to her, for accustomed as she has been all her life to obedience, since Paul left her she never felt satisfied nor seemed to succeed, whatever she did, nor could she submit to any one else, strive as she might. Be sure, that He Who gave her the one, gave the other, for Angela was as astonished at the new state of her mind as was the prior when he found himself bound and powerless to do what he wished.

⁶ A Dominican.

⁷ Father Gracian.

I assure you that if you care at all about Angela's happiness, you may well be pleased about the matter, for it was enough that she should be unable to find such solace elsewhere as she has from Paul, without her being deprived of all comfort whatever. As Father Velasquez was not unaware of Joseph's love for her, having already heard much about it, he was not surprised, as being a learned theologian he finds authority for it in the Holy Scriptures. This is the greatest consolation for poor Angela whom God keeps apart from all she loves. May He be for ever praised!

In order not to offend the latter⁸, we must let him suppose that, on account of his delay in coming, Angela sometimes makes her confession to the Doctor. Will your Paternity send me word that she is to obey her new confessor in every way as though you stood in his place, so that her soul may gain merit. I assure you that this woman has so powerful a desire and impulse to serve God in some way that, as she cannot now do great things for Him, she feels the more need to please Him better in what remains in her power.

Your Paternity's unworthy subject and daughter,

Teresa de Jesus.

⁸ Diego de Yepes.

CIX

Prefatory note

DURING the month of August Tostado met Gracian at Madrid but was unable to do anything against him because of the latter's patents and therefore left for Portugal, intending to return and make a visitation of the four Spanish provinces. However, as this was forbidden by the Royal Council, he had to relinquish his plan. . . . In opposition to the Calced chapter of Moreleja, Gracian summoned a chapter of the Reformed of both provinces on August 26 at Almodovar in which, as he considered, he definitely severed the Calced from the Discalced, constituting the latter as a separate province and giving them most favourable regulations. St. Teresa, aware of what was likely to happen, advised that some of the friars should be sent to Rome to place the Reform upon a firmer footing, (*Letter* of Sept. 5, 1576) but though she made many efforts, this most necessary step was not taken. The Saint also frequently counselled that the General should be treated with consideration and deference. While Gracian was at Almodovar, Augustin Suarez held a chapter at Ecija in the province of Andalusia in which the rules and regulations made by Gracian during his visitation were abolished, so that when the latter returned to Seville he found that all his work had to be begun over again in the face of strong opposition. *Acta gen. cap.* vol. i. p. 558-9. See also *Introd. to Found.* p. xliv-v. The Chapter of Almodovar also decreed that two Discalced fathers should be sent to Rome, but this direction was not followed.

Unless Father Gracian had been made Visitor in Andalusia, the Carmelites of Castile would probably not have opposed him. Things might have gone differently had he sought the support of the General. As it was, he came to Seville as a young religious of a professedly extreme obedience with doubtful authority (having been

twice subdelegated) without even openly showing the documents which gave him the right, and he appealed to the defence of the civil power. It is not surprising that the Mitigated resented it. Andalusia had always been a difficult province to govern and no doubt, as we see in the case of the Franciscans as well as in Rubeo's time, the religious were often relaxed. The Mitigated Carmelites, as a body, were not, and could not be taxed with being relaxed. The Carmelite Rule, written for hermits in the Holy Land, had been first adapted to the needs of friars living in Europe by Innocent IV. In the fifteenth century several points, especially the perpetual abstinence, were mitigated by Eugenius IV. The Calced were therefore in the same position as Catholics of the present day who observe the modified rule of the Church regarding Lent.

Toledo, September 5, 1576¹

TO FATHER GRACIAN AT ALMODOVAR
DEL CAMPO

Opposition of the Calced friars. The Saint wishes some Discalced fathers to be sent to Rome to defend the Reform. Difficulty of forwarding letters safely. Precautions.

JESUS!

May the grace of the Holy Spirit be with your
Paternity!

I SENT several letters to you to-day by the head-courier. It is important that you should not forget to let me know whether you receive them. I think they will reach you in perfect safety by this messenger, the brother of one of our nuns, who has to go to Seville.

¹ Fuente, 88.

I told you that Father Tostado left for Portugal on the day you reached Toledo; that Father Infante² and another Andalusian preacher were awaiting him and that they had sent express to Madrid to announce the news. God be praised for having so ordained!

You must know that the members of the council refuse to give permission as there is need of stronger evidence on our side, but if they see an approbation written by the Nuncio himself, they will give theirs without further discussion. This was told by a friendly counsellor to Don Pedro Gonzalez. Will your Paternity let me know, by the fathers returning from the chapter, what course you intend to adopt. It would be well to consult some one at Court, such as the duke or others. I suspect that the Nuncio was prevented by letters from Rome from giving us the licences which I believe he would willingly have granted Fray Antonio.³ I have been thinking that if the Calced friars give a false account to the Pope and no one is there to refute them, they will obtain all the Briefs they desire against us. Therefore I consider it most important that some of our friars should be there, as the Romans, seeing what manner of life they lead, will realize that our enemies are actuated by passion. Until this is done, I believe that we shall be helpless. Besides, our friars might bring back a licence to found more houses. Believe me, it is a great thing to be prepared for whatever may happen.

² Juan de las Infantas ; P. Grégoire believes that he was a Calced Carmelite.

³ Fray Antonio de Jesus (de Heredia).

I am writing this letter in a hurry, so that I can only say that all the sisters recommend themselves to your prayers as I do to the prayers of all my fathers, especially to Father Prior of our Lady of Remedies—although I am annoyed with him. I should like to know whether Father Mariano has joined you yet.⁴ God protect your Paternity and uphold you with His hand! Amen. I am very glad to see such fine weather for your journey. Do not forget to tell me the name of the ‘bishop’, your father’s servant to whom I am to address my letters at Madrid. Be sure to remember that, how they are to be directed, and whether he is a person to whom one can send the cost of portorage.

To-day is the fifth of September.

We are all in good health and I expect it will be delightful to be able to write so easily to your Paternity from here.

Your Paternity’s unworthy subject and daughter,
Teresa de Jesus.

Take care, my Father, not to lose the paper I gave you, which you said was to be kept in a case; but that is not being done. I should like you to carry a copy in your travelling bag for it would be most unfortunate if the manuscript⁵ were lost.

⁴ He does not appear to have been present at the chapter as his signature is not appended to the acts.

⁵ Probably this manuscript contained the vow of obedience made by St. Teresa to Father Gracian on the way to Seville (*Rel.* vi.) as at least two copies existed. He states in the *Peregrinacion* (*Dial.* xvi, p. 301) that she left a sealed copy in the nuns’ keeping for Father Gracian, saying that the time would come when he would need it. The packet bore the inscription: ‘Things relating to my soul and conscience to be read by no one during my life but to be given to Father Gracian after my death.’ He tells how, after her decease, he was so insulted, oppressed

CX

Toledo, September 6, 1576¹

TO FATHER GRACIAN, AT ALMODOVAR
DEL CAMPO

*Tostado and Olea. The eagles and the butterflies.
Illness of the Prioress of Malagon and the difficulty
of replacing her.*

JESUS

Be with your Paternity !

THE messenger has just come for this letter and leaves me very little time, so I shall not say much. Thank God, you have had a safe journey ! I have already written by two couriers, telling you that 'Peralto'² left for Portugal on the Thursday you passed through Toledo. Santelmo³ sent me a and disgraced that no one would take his part and that when the Patriarch of Valencia wished him to testify for the canonization of St. Ignatius Loyola, people asked whether one so infamous could bear witness. When Father Gracian showed him the manuscript, the Patriarch at once accepted his testimony, thus fulfilling St. Teresa's prophecy. This copy of the vow, found among Father Gracian's papers after his death, belongs to the Carmelite nuns of Chichester.

¹ Fuente, 89.

² As, during the troubles with the Calced, letters were sometimes tampered with, St. Teresa used *sobriquets* for the persons about whom she wrote. 'Peralta' stands for Tostado; 'eagles' for the Calced friars; 'butterflies' for the Discalced nuns; 'Paul' for Father Gracian; and 'Angela' or 'Laurencia' for the Saint herself.

³ 'Santelmo' is Father Francisco Olea, S.J., (already mentioned) whom Philip wished to undertake the visitation of the Andalusian Carmelites. His superiors, foreseeing the conflicts likely to ensue, suggested that each Order should be visited by one of its own members, which resulted in the choice of Father Gracian for the office. (*Peregr. Dial. i, p. 27*) 'Matusalem' the nuncio Ormaneto, wished that the Discalced should form a province of their own.

letter to-day, which will be enclosed with this, in which he assures me that we have nothing to fear, as there is no doubt that Matusalem has fully determined to carry out our wish of separating from the eagles, of which he clearly understands the need.

I had an account from Seville to-day of the commotion there about Peralta and the convent, and the publication of Peralta's patents. The rumour has spread throughout the town that the butterflies are to be reduced to submission. Assuredly, God has done what is well: may He be for ever praised!

Father Infante has been to see me. He asked for a letter from me to Paul. I answered that Paul would not be influenced by me and that since Father Infante thought that he had done nothing blameworthy, he had better speak to Paul himself. I do not think he would be so amenable if he had any hopes of Peralta's return.

I have already written to you concerning the Prioress of Malagon.⁴ Your Paternity should not leave me to settle so grave a matter. I cannot submit to it, nor can I bring my conscience to disobey your wishes, therefore I beg you to do whatever you think best. Consider who is most suitable for the convent; she must possess more capabilities than are required in a subprioress. I can think of no one except the Prioress of Salamanca.⁵ I do not know the sister you mentioned who only entered lately.

⁴ Brianda de San José.

⁵ Ana de la Encarnacion (Tapia) professed at the Incarnation, took part in the foundation of Medina and was first prioress of Salamanca where she remained for fifteen years. She returned to Medina and then went to Salamanca where she died in 1601. St. Teresa had trained

Even the nun I suggest would not fill the place of the present prioress at all satisfactorily. I am very sorry about the affair. Will you pray about it and have your decision carried out. This is a very unseasonable time for changing nuns from one house to another. May God enlighten us, for necessity has no law.

To-day is Thursday, September 6.

There is no time to write to my Father, Fray Antonio, or to say more.

Your Reverence's subject and daughter,
Teresa de Jesus.

CXI

Toledo, September, 7, 1576¹

TO MARY OF ST. JOSEPH, PRIORESS OF SEVILLE

Persecution carried out by Tostado and the Calced fathers. The courier Figueredo. Teresita's perfections. Finances at the convent of Seville. Discussion about some postulants. Illness of the Prioress of Malagon. Messages.

JESUS

Be with your Reverence!

I ASSURE you that I long for your letters, they give me such pleasure. I do not know why I feel such a special love for your house and its community unless it is because of all I have suffered her at the Incarnation, taking her to live in her own cell, and Ana had learned so well how to teach her novices that it was said she had trained as many foundresses as nuns. (*Œuvres, iii.*)

¹ Fuente, 92.

there. I am well, thank God, for the fever has changed into a severe cold in the head.

I foresaw the trouble that the words and actions of those fathers would cause you: they have not failed to annoy us here. But as God has delivered us from Tostado, I hope He will continue to favour us. You have not exaggerated Tostado's hostile dispositions towards the Discalced, and towards me, of which he has afforded ample proofs. We ought to pray fervently to God to free our Father from these men and to give them light so that peace may be restored in these matters, for as long as the most Reverend Father General is offended with us, I assure you that we shall have many opportunities of earning merit.

As our Father will keep you informed about all these affairs, I will say no more. I only beg you to be kind enough not to fail to write, telling me what happens when our Father cannot, and to give him my letters and forward his to me. You saw how terrified I was even at Seville, so what must I be now that I am far away?

The head-courier here is a cousin² of one of the nuns of Segovia and told me that he would perform wonders for her sake. His name is Figueredo. As I mentioned, he is head-courier of Toledo. We arranged together that if you take care to give your letters to the head-courier at Seville, I could have news from you nearly every week. What a boon that would be! He states that if you wrapped up whatever is sent in a parcel addressed to Figueredo,

² He was previously termed the nun's brother but was probably her cousin.

head-courier of Toledo, however many letters it might contain, none would be lost. All this is troublesome for your Reverence, but I know you would take far more trouble for me as I would for you. I assure you it is true that my longing for you is sometimes so intense that I can think of nothing else.

Will you tell me whether I ought to address the head-courier as 'The Magnificent', or how? He holds a very high position. This makes me glad to be at Toledo, because it was very difficult to send letters from Avila; but there are other reasons as well. My sole regret is on account of my brother who feels my absence very keenly. It is wrong of you not to write to him sometimes. I enclose his letter; you will see how bad his health is, though, thank God, he has no fever.

I never remember to keep the letters in which Teresa is mentioned.³ All the sisters tell me that her perfection and her fondness for menial work make them ashamed of themselves. She says that as the niece of the foundress they ought to esteem her less, not more. They love her dearly and tell me many tales about her. I write this to make you and the sisters praise God, for it is you who trained her. I am glad that you pray for her. I am very fond of both her and her father, yet I really feel happy at being kept apart from them. I cannot understand the reason, unless it is that the joys of this life are a weariness to me: perhaps my fear of becoming attached to anything in this world makes it better for me to avoid the chance of it. On the

³ Teresita was then staying at St. Joseph's Avila.

other hand, I should like to be at Avila now to help him to settle some matters for which he awaits my presence, when I could prove my gratitude for all he has done for us.

Do not forget to let us both know about the payment of the rent according to the enclosed paper. I foresee that you will be in want of money, and have seen to the affair with Don Nicolas⁴ so that he may give you the four hundred ducats in time. I had sent away his postulant because they told me she had some sort of scar but Nicolas has written me the enclosed letter since. Our Father tells me she is unsuited to us. Considering all things, I did not dismiss her again, for you may be in such straits that it would be wise to receive her and try her:

⁴ Father Nicolas Doria, born at Genoa in 1539, came to Spain in 1570 and settled in Seville as a banker. After setting in order the king's finances which were in a very bad state, he became a priest and Philip offered him any bishopric in Spain. His friendship with Mariano led him to join the Discalced Carmelites, and on March 24, 1577, Father Gracian gave the habit to the man who would one day strip him of it. Doria was zealous, austere, and despotic; and the antipathy between him and Father Gracian can be traced throughout the *Letters*. In 1583, Father Gracian sent him to Italy to establish the Reform there. In 1585 Doria was made provincial and introduced the new government of the Consulta by which all authority in the Order was concentrated in the Vicar General and his council, thus giving them power over the whole civil and criminal jurisdiction regarding both nuns and friars of the Order and the appointment of priors, confessors etc. The austerity of the observance was much increased and the work of the ministry curtailed. In 1588, Doria was made Vicar General and put in force the new regulations for which he obtained a brief from the Pope. For appealing to Rome against the Consulta, Father Gracian was expelled from the Order, St. John of the Cross was deprived of all offices and died in disgrace, and the leading priors were punished in different ways for their resistance, after which Doria obtained complete control; having deprived the priors of their place in the chapters the separation of the Calced from the Discalced was completed in 1593 and Doria died shortly after on May 9, 1594. *Œuvres* IV, 162.

perhaps she may turn out well. Discuss the matter with our Father if you find yourself in difficulties, and enquire about her defects. I only spoke to her for a few minutes.

I see that your finances are in a bad state. I was astonished at Beatriz' mother's only giving fifteen hundred ducats, although the novice herself is so good that we should gain by her if she brought nothing. I am glad you are making money by knitting stockings: God helps those who help themselves.

In answer to what you ask about selling the annuity to settle your debts, it would clearly be a great advantage to pay off gradually what you owe. If, with the dowry of Sister Bernarda,⁶ Pablo's daughter, the sum would reach three thousand ducats, you must not fail to do so; but consult some competent persons first. If such a condition is made, Father Mariano says it matters nothing, for they are bound to take the money as it is only justice. Enquire about the business lest, when your annuity is sold, you should have the money in the house. Ask Father Garci Alvarez to consult people about it

⁵ Juana de la Cruz, widow of Alonso Gomez y Vero and mother of Beatriz de la Madre de Dios and several other children, entered the convent at Seville as a lay sister on her husband's death. She was an excellent nun and a benefactress of the community.

⁶ Bernarda de San José (Matias y Ramirez) daughter of Pablo Matias who had stood surety for St. Teresa when she purchased the house at Seville. Bernarda's parents refused to allow her to become a nun but her entreaties so moved the Saint that she gave the girl the habit. During her novitiate the devil assaulted her with horrible temptations and apparitions. On the anniversary of her clothing she was seized with violent fever and begged to be professed. She took her vows in the presence of the Holy Viaticum and died almost directly afterwards. St. Teresa often speaks of her as a saint.

and lay the matter before our Father; when he is in Seville, there is no need whatever to tell me; you must address him.

God grant that you may not lose your authority over Sister Leonor.⁷ Tell me how she is going on, for I am not at all satisfied with her spirit: let me know how she behaves.

In reply to what you say about de Fanegas,⁸ it is very hard to receive a portionless person just now. It could only be undergone for the sake of God alone. You have not yet taken any one out of charity. God would help us, and would perhaps bring us others in return for what we did for Him. This would be in the case of our Father being very much importuned about her and his speaking to you on the matter. Say nothing of your own accord, and mark this, my friend: it is important not to be in a hurry about receiving postulants for it is of vital import to discern which are suited to our Order. Nicolas's candidate seems nothing but a pretty girl.

Garci Alvarez' niece or cousin seems to be just what I described. Cavallar told me so. I think he means the other, not Doña Clemencia⁹. You can tell Garci Alvarez plainly that you have heard that

⁷ Leonor de Santangel (Chaves), professed in 1577. She was a foundress at the convent of Sanlucar la Major and died in 1620. *Œuvres*, iv, 316.

⁸ Mariana de los Santos (Fanegas) took part in the foundation at Lisbon, of which she afterwards became prioress. (*Ibid. l. c.*)

⁹ Garci-Alvarez' cousin, Jeronima de la Madre de Dios (Sotomayor) entered the convent about March, 1577 and was professed the following year, but she could not have been the person here referred to as later on she became prioress. It was for her that Mother Mary of St. Joseph wrote her treatise '*On the government of nuns.*' She died in 1606. (*Ibid. iv*, 318.)

she has had severe attacks of melancholia. Cavallar stated positively that she had been out of her mind, which is the reason I mentioned the matter to nobody, and I do not think I was mistaken. Such a person is fitted to stay with her father. You would gain nothing in return. Besides, even were this not the case, this is no time to lay charges on the convent, but to discharge the debt. Wait awhile. No wonder that with all these disturbances with the Calced fathers no one enters our houses.

Make a note of whatever you spend on forwarding letters and deduct it from the forty ducats lent you by St. Joseph's of Avila. Be sure to do so, otherwise you would not be discreet but foolish: I have my reasons for saying this. How could you think of sending me money? You amuse me, for I am wondering with the keenest anxiety how you are to live at all. However, the sum came at the right moment and will pay the couriers. May God repay you for it, and also for the orange-flower water which arrived in capital condition! I also thank Juana de la Cruz¹⁰ for the veil. At the same time, do not act upon your own presumption again, for I will certainly let you know whenever I require anything. Indeed, I think that I should ask for it with as much or even greater frankness and willingness from you as from my most trusted friends, feeling sure that your Reverence and the sisters would be glad to give it me.

The candidate with the beautiful voice has never returned. I am very anxious to find some one who would suit you.

¹⁰ See *Letter* of June 15, 1576.

Oh, how I wish that water could be procured for you! I could not have thought that I should have longed so much for it. I feel rather hopeful because Father Mariano or our Father may be able to manage something with Fray Buenaventura, the Superior of the Franciscans!¹¹ May God supply your want, for it would be a great relief to you.

As our Father is returning to Seville, you will be sure that I would rather be with you than at Toledo, even though I did spend a bad quarter of an hour with the Bishop¹². I am not astonished at your all feeling so happy. God has done all for the best; may He be for ever praised and may He preserve you to me for many years.

I do not like to speak to you about my sorrow concerning the state of the Prioress of Malagon, lest it should grieve you. Setting aside my affection for her, hers would be a terrible loss to us at such a time as this. I should have brought her back with me to Toledo, but her doctor declares that she may live a year where she is but would die in less than a month here. May God set things right! Pray much for her; her life is despaired of by the physicians, who say she is consumptive.¹³

¹¹ Fray Diego de San Buenaventura, Visitor Apostolic of the Franciscan Observants.

¹² Fray Diego de Leon, Calced Carmelite of Seville, titular Bishop of the Hebrides and the Isles and suffragan to Cardinal Bartolomeo de la Cueva, Bishop of Siponto. Fray Diego was a Doctor of Divinity and distinguished himself in the discussions of the Council of Trent. In 1569 he retired to the priory of the Mitigated at Seville of which he was prior; he died there in 1589. (*Found.* Introd. xxvii.) By a mistake he was described in a note to *Letter XLVII* (edition 1919) as 'late Bishop of Aberdeen' instead of 'the Hebrides.'

¹³ Brianda de San José (de Mendoza), who was professed at Toledo;

Be sure not to take salsaparilla water, although it is good for the heart. The Prioress and sisters send their kind regards to you. I was very sorry to hear of the illness of our holy prior;¹⁴ we have already prayed for him. Tell me about him and Delgado. What has become of the latter? Has anything which ought to come to Beatriz and her sister been left by their mother? Remember me kindly to any person you think fitting and abide with God. I was very glad to hear that all of you were in good health, especially your Reverence, for in the present state of things I always feel anxious about our prioresses. God preserve you for me, my daughter.

I receive letters from Caravaca and Veas occasionally. There is no lack of trouble at Caravaca, but God will bring things right.

To-day is September 7, of the year 1576. 77.¹⁵

Yours,

Teresa de Jesus.

Remember, we can write to one another more often now. Be sure to recollect that and to give our Father a good meal from time to time. He thoroughly agrees with us that no friars should eat she lived ten years longer. St. Teresa put her at the head of the community at Malagon while she was very young on account of her great intelligence and good qualities. The Saint thought so highly of her that she declared that if Brianda died 'the Order would lose its best member.' Trouble arose among the nuns which St. Teresa attributed to their fault, but when she visited Malagon in 1579 she found that Brianda's inexperience and youth had been to blame. She was raised to a high state of prayer and was merciless to her bodily weakness when her religious duties were in question. She was twice prioress of Toledo. (*Œuvres*, iii, 417).

¹⁴ Don Hernando de Pantoja.

¹⁵ *Sic* in Fuente.

in your parlour. We have discussed the subject so fully that I do not wish him to carry out the rule so rigidly as to keep it himself, for I know how necessary it is to care for him and how important his health is to us.

Why do you not mention Father Gregorio? Remember me very kindly to him and give me news of all the fathers, for if you do not, no one else will; tell me how you get on with Fray Antonio de Jesus.

I shall not write to Nicolas until you have sent me your advice. You should give half a *real* to the messenger when there are only three or four letters and more money with a larger number.

As I know what it is to be in want of funds, and how difficult it is to get money in Seville, I have not ventured to dismiss Nicolas altogether. When you have to consult our Father upon any matter, you must give him plenty of time to consider it, otherwise as he is very busy he will not attend to it.

CXII

Toledo, September 9, 1576¹

TO MOTHER MARY OF ST. JOSEPH,
PRIORESS OF SEVILLE

Community matters. Postulants. An agreement is better than a lawsuit. The Saint's joy at receiving letters from Seville. Teresita. Serge tunics.

JESUS!

May the grace of the Holy Spirit be with you,
my daughter.

TO tell you the truth, your letters give me such pleasure that when, after having read what I thought was the only one, I found another, I was as delighted as though I had not seen the first, and felt quite astonished at myself. That will show you what a treat they are to me. But be careful always to note on a list what questions you want answered, lest I should forget anything.

As to the postulants, I believe that, to my great joy our Father has already decided to admit Beatriz' mother,² therefore you may receive her and give her the habit. She is very welcome and I am particularly pleased about it. Tell her I should be very glad to be in the same house with her. I have already written saying that Beatriz is to make her profession³; I will let our Father know about it. Give her very affectionate messages from me and ask her not to forget me on her profession day.

¹ Fuente, 93. P. Grégoire has corrected and completed Fuente's text.

² Juana de la Cruz, already repeatedly mentioned.

³ The profession took place on Sept. 29.

In regard to the cousins of Garci Alvarez, I do not know whether you remember my being told that one of them had had such a severe attack of melancholia as to lose her reason. I do not think it was Doña Constanza.⁴ Speak plainly about the matter. I know nothing of his niece; but any one connected with him would have a special claim on us if she were suitable. Make careful enquiries and if you are satisfied, write to our Father for permission. Fortunately he is now at Almodovar where, as you are aware, the Discalced fathers are holding their chapter.

Why do you say nothing about Fray Gregorio's illness concerning which I feel very anxious?

As for the postulants, I told you that the one with the fine voice never returned. There is another whom Nicolas very much wishes to enter, and she would do much for your house, Father Mariano tells me. She would bring a trousseau and rather over four hundred ducats to be given at once, which is what I want. You could then discharge the rent and would be free from anxiety; you might even pay off part of the duties as we agreed. I am sorry the affair was not settled before that person died; however, perhaps it is all for the best.

Remember this: in all cases an agreement is best: never forget that. Our Father wrote telling me that a very learned man at court had informed him that the right was not on our side. But, even if it had been, 'lawsuits are bad things': recollect that.

They tell me that the postulant I mentioned is very good: I have begged Juan Diaz to interview

⁴ In the letter of Sept. 7. the patient is called 'Clemencia'

her. If, as they declare, she has some sort of mark on her face, do not take her. Still, I long for the dowry that would be paid down whenever you wanted it. I do not want you to touch the money brought by Beatriz' mother nor Pablo's daughter, as it is reserved for paying the principal debt and if you deduct some for other things, you will be left with heavy arrears, which is a truly terrible fate. That is why I wish the nuns of Toledo to help you. I will make minute enquiries about the young girl; She is highly praised and comes from this part of the country; I will try to see her.

As for the sermons you mention, they are all very well under the present circumstances. Yield to what is asked now; later on, they cannot be permitted. Keep to the agreement, however it may annoy people.

I repeat once more that I do not wish you to sell the sisters' annuity. Seek some other means, or we shall be left with a heavy debt which we could not pay off with Pablo's money. It would be a relief to you to be freed from it.

Oh, how delighted we were to receive my daughters' letters. I assure you that they came in the very nick of time. Give the sisters my best love, for I cannot answer them as I must write to the good Garci Alvarez.⁵ I am very glad he is in

⁵ Father Garci Alvarez, a highly respected priest of Seville, who had helped to make the foundation at Seville and prevented the nuns from being cheated in purchasing a house; he said Mass for them daily. After he became chaplain to the community, he caused great trouble by interfering with the discipline of the convent, keeping the sisters all day in the confessional against the wish of the prioress and bringing in any priest they wanted to hear their confessions without consulting her. (*Found.* xxv, 5 and note. *Letter* of Nov. 26, 1576, etc.)

such a frame of mind, but you must be cautious, as he is so perfect that perhaps what you think would edify might scandalize him. This is not the country for plain speaking. I am pleased that the Bishop is well,⁶ and thank God for it. Tell his Lordship so when you see him, but never mind about it if you do not often meet. The nuns' letters are capitally written now: each one gives me an account of some different subject and I have enjoyed them extremely.

Teresa⁷ goes on extremely well. We ought to praise God for the perfection she showed on the journey, which astonished us. She did not like spending a single night outside the convent. I assure you that if she has cost you trouble, she does you great credit. Neither I nor her father will ever be able to thank you enough for having trained her so well. He is in good health. I have torn up a letter from her which made me laugh. Have the charity to continue praying for her: I ask this especially of her former teacher. They tell me that she is still home-sick for Seville and is always praising you.

I intend to forward several letters for the Assistant with this. If not, they will go later on. I wrote to Madrid to-day so that Count Olivarez⁸ might send a letter there. It would be a great thing for us. God grant he may. I will do all I can. May His Majesty assist me.

⁶ Fray Diego de Leon. ⁷ Teresita.

⁸ Probably Enrique de Guzman, Count Olivarez, statesman, royal treasurer, ambassador to France and Rome, and Viceroy of Sicily and Naples. He is mentioned in the *Letter* of Oct. 21, 1576, as trying to establish a priory of Discalced friars in Madrid.

I am glad to hear that your house at Seville is cool: I willingly bear the heat of Toledo in payment for it. For charity's sake send me nothing more, for the cost exceeds the value. Some of the quinces (but very few) arrived in good condition; the dogfish were fresh. The tunny remained at Malagon, and a good thing too! As the nuns there will write to you, I will say nothing of their trials nor of the ill health of the Prioress,⁹ though, thank God, she no longer has hemorrhage. May God protect you for me, my daughters, and make you holy. Amen.

I think they are afraid to answer your letter. Still I say that as you already wear serge tunics it would be no imperfection to change them for sack-cloth; personally, I would much rather they were not cloth.

To-day is September 9.

Yours,

Teresa de Jesus.

When the muleteer takes the letters you can enclose the price of the messenger's payment, otherwise, you know what usually happens. I warn you for the future, as you would run the risk of losing the letters.

⁹ Brianda de San José.

CXIII

Toledo, September 9, 1576¹

TO FATHER GRACIAN, ALMODOVAR

A piece of advice. Father Salazar. Father Gracian's sister, Isabel.

JESUS!

May the Holy Spirit direct and enlighten you, and may the Blessed Virgin accompany you.

IN my opinion, you ought to make use of the least guilty and blamable among the fathers² to carry out your Paternity's orders. If the Provincial³ had not been so absurd he would not have made a bad hangman. I feel far more courageous now than before. You must know that my good friend Salazar⁴ is here; I had only to write saying I needed him for him to turn many leagues out of his way to come here. He is a true friend. I was very glad to talk to him; he tells me that the 'great Angel'⁵ is very pleased to see his niece⁶ among the 'butterflies,' of whom he thinks very highly. Salazar mentioned 'the eagles' to him; he never tires of praising them.

¹ Fuente, 91. ² The Calced Carmelites of Seville.

³ Augustin Suarez. ⁴ Gaspar de Salazar, S.J.

⁵ Gaspar de Quiroga, Cardinal Archbishop of Toledo and Grand Inquisitor.

⁶ Jeronima de la Encarnacion, grand niece of Cardinal Quiroga and daughter of Elena de Quiroga. Jeronima entered at Medina at the age of fourteen and was professed on March 25, 1577. She and her mother went to Toledo later on at Cardinal Quiroga's request. Having both filled the office of prioress they returned to Medina where the mother died in 1596 and the daughter in 1612. (*Euvres* iii, pp. 359 and 367). The 'butterflies' and 'eagles' were the Discalced nuns and friars.

The Prioress and nuns here send you many kind messages and pray for you fervently. My Isabel⁷ is very pretty. You must read the enclosed letter from my Señora, Doña Juana;⁸ her company will console me though it is a terrible mortification for me not to have all she wants in the house. But how did you inform Roque⁹ about my letters? You knew that was the name of which I was in search. Forgive me for writing at such length: it has been a rest to me. May God be with your Paternity!

Yesterday was our Lady's feast. Ao.¹⁰ arrived to-day.

Your unworthy daughter,
Teresa de Jesus.

Father Rodrigo Alvarez wrote to me, saying a great deal about you. For charity's sake, do not omit to pay your usual visit to these fathers.¹¹

⁷ Isabel Dantisco, Father Gracian's sister, was by special dispensation allowed to enter at Toledo when eight years old. She was professed in 1584 and died at Cuerva. (*Œuvres* iii, p. 438).

⁸ Doña Juana de Antisco or Dantisco, Father Gracian's mother.

⁹ Roque de Huerta, probably the 'Bishop' alluded to in the *Letter* of September 6.

¹⁰ Ao, Alonzo or Antonio Ruiz.

¹¹ The Jesuits of Seville.

CXIV

Toledo, September 20, 1576¹

TO FATHER GRACIAN, SEVILLE

Praise of Doña Juana, Father Gracian's mother. Her daughter Juana's vocation. Perequito and Isabel. The chapter of Almodovar. The zelator Father Juan de Jesu (Roca). Separation from the Calced friars. Project of sending some fathers to Rome. Malagon. Isabel.

JESUS!

The grace of the Holy Ghost be with your
Paternity.

YOU must not expect to make things perfect at a stroke, my Father. How can you expect to accomplish more than Father Antonio in the small priories where you stay for two or three days? You have no sooner left than the friars go back to what they were before, and you are exposing yourself to a thousand dangers.

Doña Juana feels confident that you do whatever I ask of you. God grant it may be so in this case. She has been here three days, but I have not enjoyed as much of her company as I should have liked because she has had many visitors, particularly the canon² with whom she is fast friends. I assure you that God has gifted her with the finest qualities: I have rarely—in fact, I believe, never—

¹ Various fragments of this letter are still extant. P. Grégoire discovered a fresh one at Chiaia, Naples. The largest specimens are at St. Joseph's priory, Madrid.

² Probably Canon Velasquez, the Saint's confessor.

met with such abilities and so sweet a temper. She is so frank and open that I have lost my heart to her: indeed she far surpasses her son in this particular. It would be the greatest possible comfort to be where I could often talk to her and her daughters. We have become as intimate as though we had known one another all our lives.

She tells me that she has greatly enjoyed her visit to Toledo. God was pleased that she should find lodgings with a widow lady who lives alone with her servants. The place suited her and is near the convent, which I consider most fortunate. We send her meals ready cooked from here. The money you told me to keep has been the greatest boon as I have not needed to ask for anything from the community, which would have been a heavy trial to me. The whole thing has amounted to nothing, but I have been better able to carry out my wishes. I was amused at your Paternity's telling me to open the grille! You do not seem to understand me: would that I could open my heart to her! Her daughter, Doña Juana, has been with her until yesterday. She seems very charming; I was extremely sorry that she should be with those young girls,³ for to tell the truth, from what she says, she suffers more than we do here. I would willingly give her the habit and she could be with my dear little angel,⁴ her sister, who is as pretty and as healthy a child as any one could wish to see. Doña Juana could not get over her astonishment

³ A boarding school for girls of rank founded by Cardinal Siliceo at Toledo.

⁴ Isabel de Jesus (Dantisco) who now wore the habit. (See previous *Letter*.)

when she saw her, and her brother, Perequito, who came with all his wits about him, could not recognize her when they met. She supplies all the recreation I have here. I saw a great deal of your sister Doña Juana. Ana de Zurita tells me that she seemed rather shaken in her determination on the last day, as she said to Ana that she had been thinking, the night before, of entering the convent and had almost decided upon doing so, but would consider the matter.⁵ God grant she may come! Will you pray about it for she is so like you that I should delight in having her near me.

After witnessing our happiness and way of life here Doña Juana left with the determination of sending Doña Maria⁶ to Valladolid as soon as possible; I even think she repented of having prevented Doña Adriana's entrance. She seemed quite satisfied and I do not think she would ever feign anything. She wrote me a letter yesterday full of endearing expressions, saying that she had felt neither pain nor sorrow while at Toledo. They tore up her letter with the rest, for I have received such numbers during the last two days that I have nearly lost my wits. I am very sorry your mother's was destroyed as I meant to have sent it to you.

⁵ She did not join the Order but two of her sisters did so besides Isabel.

⁶ Maria de San José (Dantisco) a younger sister of Father Gracian, who took the habit at Valladolid on May 5, 1578 and was professed. Later on she went to Madrid where she shared the disgrace incurred by the community by their upholding the Constitutions of St. Teresa against Doria. Her grief at Father Gracian's expulsion from the Order was so intense that she hardly slept or touched food for a month. She bore her trial patiently and her prayers and penances were ceaseless. In 1597 she helped to make a foundation at Consuegra as subprioress and became prioress afterwards. She died in 1611. (*Œuvres* iii, p. 404).

She told me that on the day she arrived Señor Lucas Gracian recovered from his tertian fever and is now quite well. Oh, what a fine fellow Thomas de Gracian is! I was delighted with him when he visited me. I wrote to him to-day saying that you were leaving; he is in good health.

I have been wondering which of the two you loved the best: Doña Juana or Laurencia.⁷ Then I thought that the former has a husband and other children whom she loves besides yourself, while poor Laurencia has no one on earth but this father of hers. May God preserve him to her! I comfort her as best I can. She tells me that Joseph⁸ has given her fresh encouragement, and thus her life passes in the midst of trials with no alleviation.

Now to speak of the chapter.⁹ The fathers returned in a state of the greatest satisfaction, which I share on seeing how well things have been managed, thank God! Assuredly, your Paternity will receive high praise this time. All has been done by you; perhaps, as you say, our prayers may have contributed powerfully to the result. I was particularly pleased at your having nominated a zelator to visit the houses; it is an excellent measure which will do much good. I have desired him to lay great stress upon manual labour, which is of infinite importance. He told me that he would write to your Paternity on the subject which was not men-

⁷ St. Teresa herself.

⁸ Our Lord.

⁹ The chapter was summoned for August 26 at Almodovar. The priors were those of Pastrana, Mancera, and Alcala.

¹⁰ The first zelator was Juan de Jesus (Roca), called the 'rock of bronze' on account of his firm, invincible courage. He was born in

tioned at the chapter. I replied that this point was insisted upon both by the Constitutions and the Rule," and for what was he chosen as zelator except to make them obeyed? I could not have believed that I should have felt so happy at hearing that you have expelled those members from the Order as you wished. It is a great thing to have succeeded.

I was also very glad that the project was discussed of our striving in every way for constitution as a separate province through the instrumentality of our Father General, for it is an intolerable conflict to contend with one's superior. If money can bring success to the plan, God will provide it and it must be sent to the two friars who go to Rome. For the love of God, make sure that they start without delay. Do not look upon this as of secondary importance—it is the principal thing. As the Prior of 1543 and was already Doctor of Divinity when he made friends with Father Gracian at the university of Alcala. God called him to the Carmelite Order by means of an interview with Isabel de San Domingo at Pastrana. He wished to be a lay brother but was clothed as a choir novice at Pastrana on Jan. 1, 1572. On hearing of his reception, St. Teresa exclaimed: 'Now we have a man in the house.' He was professed next year and became prior of Mancera. As zelator, his love of penance caused him to show the strictness of which St. Teresa complains in her letters. In 1579 he went with a companion to Rome to forward the separation of provinces. He was afterwards superior of the college of Baeza and provincial of Catalonia. In 1597 he refused the bishopric of Tortosa. In 1600, while provincial for the second time, his plan for separating his province from the Spanish congregation and uniting it to that of Italy was discovered. He was disgraced and deprived of all offices and lived as a humble, devout religious until his death in 1614 at which St. Teresa is said to have been present. (*Ceuvres*, iv, p. 26).

¹¹ Rule 11. (*Found.* p. 454.) Besides the regular house work which had always been done, Fray Mariano introduced weaving at Pastrana, rope making at Seville, and at Lisbon a mill in which the friars ground wheat for the poor as well as for themselves. (*Reforma*, book 11, ch. xxx, Italian ed.)

Peñuela knows the General well, he might go to Rome with Father Mariano¹². Supposing that they can obtain nothing from the General, they might appeal to the Pope, but the first would be much the better plan, and the circumstances are most favourable at present. Considering the state of Matusalem¹³ I do not know why we delay; it means that we hold nothing securely yet and are losing our best opportunity. I must tell you that a priest who is a friend of mine and who consults me about his soul, told me to-day that Gilbert would certainly die soon; he even asserted that he would die during this year, declaring that such things had been revealed to him about other people and had always been fulfilled. It is possible, although we ought not to depend upon this revelation. Still, as the event is not impossible, it would be well for your Paternity to keep the chance before your mind since it affects our interests, and to treat the matter of the visitation as though it would soon be over. Father Pedro Hernandez has made use of Fray Angel¹⁴ to regulate affairs at the Incarnation as he desires. Though in another part of the country himself, he kept his office of Visitor and had his wishes carried out there.

I never forget how this Provincial¹⁵ treated you

¹² Pedro de Santangel, a hermit who joined the Discalced. At first his humility led him to refuse the priesthood. He died in the priory of Monte Calvario in 1580.

¹³ Matusalem and Gilbert stand for the nuncio Ormaneto who was then seriously ill but who did not die until June, 1577.

¹⁴ Pedro Hernandez, Vicar Apostolic of Castile, and Angel de Salazar, Provincial of the Calced Carmelites.

¹⁵ Augustin Suarez who had received Father Gracian very kindly at Seville.

when you were in his house: if an opportunity occurs of showing your gratitude, I should not like you to overlook it. Complaints are made that you allow yourself to be ruled by Father Evangelista.¹⁶ It is well to watch ourselves carefully, for we are not so perfect but that we might be influenced by prejudice against some people and by affection for others: vigilance is always needed.

Thank God, the Prioress of Malagon is slightly better, though, according to the doctors, the improvement means but little. I was much astonished at your leaving the decision to me and saying nothing about my journey to Malagon. There are many reasons against it: one is that there is no reason for it, as I have not the health to nurse the sick—nor the charity either! As for the house itself, (I mean the building operations), I do far more for it here. As Alonso Ruiz is there the nuns need not concern themselves about it. Even were there greater need of my presence, this would be a bad season for travelling as your Paternity is aware.

Another strange thing is that you do not order me to make this journey which seems useless to you, but you leave me to decide for the best. What perfection it would be in me to suppose that my judgment was wiser than yours! When they told me that the Prioress was unconscious and unable to speak, and begged me earnestly to go to them, I wrote directing that Sister Juana Bautista¹⁷

¹⁶ Fray Evangelista, Subprior of the Calced Carmelites of Seville, whom Father Gracian had made his vicar.

¹⁷ Juana Bautista (de Baena), professed at Malagon.

was to have charge of the house, as she appeared to me the most capable. I have seen so much harm result from moving nuns from elsewhere into another community that I am loath to take the step if it can be avoided. I wrote to the Mother Prioress, in case she should be able to read my letter, saying that I had done what I thought best but that if she preferred it she might choose some other nun as the Rule gave her the right to do so.

The Prioress would not have Sister Juana Bautista but fixed upon Sister Beatriz of Jesus¹⁸ who, she declares, is a much better nun. It may be the case but it does not appear so to me. Neither would she have Sister Juana Bautista as mistress of the novices who are very numerous and who cause me great anxiety. Yet the sister had already filled that office and had not trained the novices badly, for though she is not clever she is a good religious. However, neither the Mother Prioress nor the chaplain¹⁹ were of my opinion. Sister Beatriz is in charge of everything and is very over-worked. If she does not succeed, some one else can be put in her place. Any one taken from the community would be better than a nun from another house as long as God leaves the present Prioress with us. I saw very well that you had done your best to please her. But it would be terrible if I

¹⁸ Beatriz de Jesus (de Cepeda y Ocampo), St. Teresa's cousin, professed at the Incarnation in 1560, left with the Saint when she resigned her office of prioress in 1574. She renounced the Mitigated Rule at Malagon, went to Toledo, was made Subprioress at Malagon in 1581 and assisted at the foundations made at Granada, Madrid, and at Ocana where she died. (*Œuvres* iii, p. 310).

¹⁹ Don Gaspar de Villanueva.

should feel tempted to go to Malagon for the thought hardly enters my mind of taking any journey before all the world knows of it. To tell you the truth, as far as my own wishes go I should not be altogether sorry to visit the place for a few days.²⁰

Doña Luisa²¹ came here yesterday. I think I have persuaded her to give four thousand ducats this year, although she is only bound to give two thousand. With this sum the surveyor says that the building will be finished for the sisters to enter next Christmas twelvemonth. In short, it is evident that God is guiding your Paternity and that my stay here has been very useful and even a pleasure to myself, for I am extremely glad not to be with my relations, especially as I am Prioress of Avila.

I have a strange character! When I saw that you left me at Toledo, regardless of my wish to quit the place, I was delighted and feel the freer in expressing my wishes and opinion since you make no account of them.

I told your 'teacher' Isabel²² to write to you and this is her letter, in case you should have forgotten her name. Oh, how very pretty she is getting; how plump and bonny she is! may God make a saint of her and may He watch more zealously over you than over me! Forgive me for having written so long a letter: have patience with me, for you are far away and I am here. My health is good.

²⁰ There is a doubtful tradition that St. Teresa went to Malagon to fetch Mother Brianda.

²¹ Luisa de la Cerda, foundress of Malagon.

²² Father Gracian's little sister.

To-day is the Eve of St. Matthew.

I entreat your Paternity to look to the Roman affair at once; do not wait until next summer. The weather is favourable now: believe me, this is the right time.

Your Paternity's unworthy daughter and subject,
Teresa de Jesus.

Do not kill yourself over these nuns,²³ for Matusalem says you will soon have no more to do with them and even the owls²⁴ declare so too. They assert that the Nuncio told Peralta²⁵ to lose no time but to come here before two months are over because, they say, he will soon have full authority. Oh, that I could see our affair settled and that it might succeed! May His Majesty deliver us all from these terrors!

CXV

Toledo, September 20, 1576¹

TO MOTHER MARY OF ST. JOSEPH,
SEVILLE

Settling a bill. Convent affairs. Father Gracian.

JESUS!

The grace of the Holy Spirit be with
your Reverence.

AS I have just finished a long letter to our Father, I have nothing left to say except that I am longing to hear news about you, and that the

²³ Probably the Calced Carmelite nuns of Paterna.

²⁴ The Mitigated. ²⁵ Tostado.

¹ Fuente, 95.

Mother Prioress of Malagon is a little better. My brother wishes to know whether you received his letters, one of which contained four *reales* to pay an apothecary living near your convent for some ointment, which I believe Lorenzo bought from him for his leg. If the money did not reach you, pay the bill yourself and write to Lorenzo, who, I fancy, is surprised at not hearing from you, although I always deliver your messages to him.

I earnestly beg for the prayers of the whole community. The Prioress will write to your Reverence by the muleteer; I told her to wait thinking that the charge would be less, but more letters have been handed to me than I expected, so the cost will be heavy.

I should like to hear about my Father, the Prior of the Grottoes² and what has been done about the water. May God set things right as He has the power to do, and may He have you all in His keeping for my sake. Remember me very kindly to the sisters. For charity's sake, warn our Father to be cautious. Take care of his health; deduct whatever he costs you from the forty ducats and do not be silly, but do what I tell you. Pay the messengers for the letters and I will settle with you later on. I impress upon the nuns here that they must pray for you but I see that they need no telling.

To-day is the Vigil of St. Matthew.

Yours,

Teresa de Jesus.

² Don Hernando de Pantoja.

CXVI

Toledo, September 22, 1576¹

TO MOTHER MARY OF ST. JOSEPH,
PRIORESS OF SEVILLE

Concerning the convent at Seville and Father Gracian.

Jesus be with your Reverence.

AS I wrote to your Reverence by the head-courier two days ago, I will only say what I forgot to mention—that my brother has recovered and that we do not require so dear a serge. We use the same stuff here that Teresa's habit is made of, and even a coarser sort; indeed, the coarser they can find the better.

Be kind enough to let me know how our Father is by the messenger I mentioned in the letter his Paternity brought you. I am extremely anxious to know about his health when he arrived, and how he travelled. As you know how distressed I was on his account while I was at Seville you can guess what I am feeling here.

I sincerely hope that you are very careful not to fill the convent with nuns unsuited to our life and unable to help to pay off our debts. I should also be glad if you could settle about the duties. I assure you that all your worries worry me very much: God grant I may see you freed from them and as strong in health as I wish.

I send affectionate remembrances to all the sisters, especially to my infirmarian² whom I

¹ Fuente, 96.

² Leonor de San Gabriel.

remember every night at least. I am not writing to our Father now because, as I mentioned, I sent him a long letter two days ago; besides, I feel sure he must be so busy that it is better not to trouble him unnecessarily. We pray fervently for him: you must do the same. Remember me very kindly to Father Gregorio. Why do you not tell me whether he has recovered?

Yesterday was St. Matthew's day.

Yours,

Teresa de Jesus.

CXVII

Toledo, September 26, 1576¹

TO MOTHER MARY OF ST. JOSEPH,
PRIORRESS OF SEVILLE

The daughter of the Portuguese. Fathers Gracian and Mariano. Kindness received from Garci Alvarez. The nuns at Caravaca.

Jesus be with your Reverence.

THE messenger is in such a hurry that I have only time to tell you that I am well and that Father Mariano arrived very late yesterday evening. I was glad to hear from you; thank God, your health is good.

Do not take the daughter of the Portuguese²—

¹ Fuente, 97.

² Blanca de Jesu-Maria (Freyle), daughter of a rich Portuguese, entered at Seville in March, 1577 and was joined later on by her two sisters, Maria de San José and Leonor de Valera. Blanca took part in the foundation made at Lisbon in 1584, and shared the troubles of its foundress, Mary of St. Joseph, recipient of this letter. When the latter

or whoever he may be—unless he first deposits in the hands of some friend the sum which she will have to bring; I have learnt that we should not have a farthing and this is not the time to take a nun without a dowry. Be sure that you follow my advice.

Give the enclosed letters to our Father Provincial³ yourself and tell him not to be anxious. Father Mariano and I are taking charge of the matter of which they speak and if there is any way of setting things right we shall neglect no means in our power. You must also inform him that these letters had been written and the good Alonso Ruiz had started for Madrid when Father Mariano called here. I was delighted to see him and to hear that God is so directing matters that the fathers left of their own accord before being dismissed.⁴

For charity's sake, write soon and give me full particulars of what is happening. Do not trust to our Father doing so; he has no time. Give Señor Garci Alvarez my kindest regards. How I wish I could meet him! But what an impossible wish this seems. God reward him for the services he rendered us in every way; may His Majesty protect was deposed from her office and went to Cuerva, Blanca returned to Seville. She was ultimately recalled to Lisbon, became prioress, and died in 1638. (*Œuvres*, iv, 317.)

³ As the nuncio had nominated Father Gracian Provincial of the Discalced Carmelites, and Father Gracian himself, in his letter of convocation to the chapter of Almodovar, had decreed the separation of the Discalced and Calced, he bore the titles both of Provincial and Vicar Apostolic.

⁴ See *Letter* of Sept. 20, which states that the friars were expelled from the Order. They were probably religious of the Old Observance, who now returned to the Calced.

him and our good Prior⁵ for whom we have prayed fervently. I am glad the latter is a little better; tell me about his health and about our Father for whom I heartily wish Father Mariano had waited.

I beg my daughters to pray for me; as for you, my friend, abide with God. The sisters at Caravaca have been ill; they say they have written to you. They are better off now and are buying a house. I do not send you their letter because I have not answered it yet. I was pleased with the note from Veas and the rosary beads from Father Gregorio; I will write to him. The Mother Prioress of Malagon is extremely ill.

I believe to-day is September 26.

Yours,

Teresa de Jesus.

The year 1576.

⁵ Hernando de Pantoja.

CXVIII

Toledo, October 6, 1576¹

TO FATHER GRACIAN, SEVILLE

Supernatural peace enjoyed by the Saint and Father Gracian. Her cell. Comparison between Moses and Father Gracian. The Book of Foundations. Affairs of the Order.

JESUS!

May the grace of the Holy Ghost be with your Paternity, my Father.

UNLESS I had received your letter sent *via* Madrid, I should have been feeling very anxious. This is the day after the feast of St. Francis, and Father Antonio has not yet arrived.

Until I read your letter, I did not know that you had reached Seville in good health; God be praised for it; and may He be blessed for having blessed Paul² who is in a state of interior peace. It is a genuine supernatural favour, since Paul is making such progress. No doubt nature needs these graces which humble us deeply and give us self-knowledge. I have been praying fervently to God ever since I reached Toledo that He would bestow tranquillity of soul on Paul who has trouble enough externally. Will your Paternity tell him so.

As for me, I am free from suffering now; I do not know what the future will bring. They have given me a cheerful cell, solitary as a hermitage,

¹ Fuente, 86 and 102. The text has been corrected from the autograph by P. Grégoire.

² Both 'Paul' and 'Eliseus' stand for Father Gracian.

and I am far from my relatives though their letters reach me. My only care is as to what may be happening at Seville. I assure you that you have provided me with a pleasant home by bidding me stay at Toledo and I feel less anxious about Seville.

Yesterday evening I was reading the history of Moses and the trials he inflicted upon the king and the whole kingdom by plagues which never touched himself. I was astonished and delighted at seeing that when God so chooses, nothing can harm us. I felt glad at what is told about the Red Sea for I thought that we were asking for much less. How consoling to record the conflicts which by the divine decree the Saint passed through. I rejoiced at seeing my Eliseus in the same position, and offered him anew to God. Then, as I recalled the graces bestowed on me and how Joseph³ had said: 'Thou wilt witness far more for the honour and glory of God', I was consumed by a longing to undergo a thousand dangers in His service. In such ways as this my life is spent—yet I wrote the nonsense you will find in this letter!

I am about to resume the history of the foundations which Joseph says will help many souls. With God's grace, I believe it will, but even before Joseph had told me this I had resolved to continue the task by order of your Paternity.

I am sincerely glad that you gave such a detailed explanation to the Cathedral Chapter: I cannot understand their not being ashamed at what they wrote to the contrary.

It is very fortunate that those religious left of

³ Our Lord. For a similar locution see *Found.* ch. i, 7.

their own accord, otherwise compulsion might have been needed: our Lord seems to be removing all our difficulties by degrees. God grant they may bring Him glory in the end and do good to these souls!

You do well to give your injunctions to the Calced Carmelites from your own priory so that they may not notice whether you attend choir or not. This hint is given in order that all may pass off successfully. Our prayers are unfailing and are better arms than these fathers use.

The head-courier took you a long letter from me. Until I hear that you have received it, I shall send to you *via* Madrid instead of by him.

As for our David,⁴ I think he will end by persuading Father Esperanza as he generally does when they meet, and his brother is there to help him. No doubt Father Buenaventura could do much for us if he intervened; he is very glad that you and he have been told of the matter. God forgive me! but I wish that father would stay in the Order to which he was called, for I fear he will be nothing but a trouble to us. I have heard no more about the matter since I arrived.

Your Paternity's daughter and subject,
Teresa de Jesus.

⁴This probably concerns a Franciscan who wished to become a Discalced Carmelite. Father Buenaventura was Visitor-Apostolic to the Franciscan Observants.

CXIX

Toledo, about October 5, 1576¹

TO FATHER JUAN DE JESUS (ROCA), AT
LA RODA

On Fray Antonio's leaving the Order. The journey to Rome. Fray Gabriel's illness. Father Gracian and the Calced Carmelites.

JESUS!

May the grace of the Holy Spirit be with you,
my Father.

YOUR house is so out of the way that, do what I would, I could find no one to take you my answer, so I waited until those fathers left.

Perhaps Fray Antonio's² having left the Order may be a divine favour for he suffered from profound melancholia which with our diet³ would have developed into something very serious. God be with him! He certainly appears to me to be more wanting in health than in courage, which he did not lack. His departure cannot fail to be known because another preacher must be found for Almodovar. God grant he may return to his own Order. Ours loses nothing by these comings and goings.

¹ Fuente, 98.

² Fray Antonio de la Madre de Dios had left the Hieronymites to become a Discalced Carmelite, but lost courage and rejoined his former Order. A saintly lay brother, Pedro de los Angeles, prayed for him throughout the night and Antonio returned to the Carmelites next day. He was chosen as first missionary of the Order in Africa, but the expedition, which left Lisbon on March 20, 1592, suffered shipwreck, and he and his companions were drowned.

³ *Found.* ch. vii, 11.

I thought your Reverence would have returned *via* Toledo—you need not have gone far out of your way. You cannot have been very anxious to please me as I only talked with you for a very short time while you were here. I assure you that I have very little influence concerning the journey to Rome. Though I have made many efforts I have not even been able to get a letter sent to him who has so just a claim to one.⁴ However, let us do right, come what may.

The matter does not depend upon our Father Visitor, who would already have written to Rome; in fact, so many people give him different advice that my opinion carries little weight, and I regret that I cannot do more. I thought that the journey had been decided upon, as I was told. May God bring it about! For charity's sake, do all you can to hasten it, for you have more power than I.

I sent the letters to Seville and Almodovar at once, although I think that the Father Prior had already reached Madrid, where he still is. The letter for Caravaca was also forwarded; fortunately a messenger was going there: few people travel in that direction. I am exceedingly sorry about Fray Gabriel's illness;⁵ will your Reverence tell him

⁴ See *Introd. to Letter* of Sept. 5, 1576. The letter was not written to the Father General, nor were Fray Juan Roca and his companion sent to Rome until some time afterwards.

⁵ Fray Gabriel de la Asuncion, a native of Pastrana. When about to be married he received a Carmelite vocation while witnessing the clothing of Mariano and Juan de la Miseria, in 1569. After a fervent noviciate, he was professed in 1570, became successively novice master at Pastrana, rector of the college at Alcala, and was elected prior of la Roda in 1576. He was made Definitor-General in 1581, then prior of Almodovar and founded the priory of Daimiel in 1583. He died in 1584 aged forty. (*Reforma de los Descalzos.*)

so, give him my kind regards, and say we are praying for him here. He is one of the fathers for whom I feel great affection and who feel little for me.

Our Father wrote telling me that he had arrived in good health, that several fathers 'of the cloth' had left, and that he had succeeded in satisfying the cathedral chapter. So far, all he has managed to effect is that the Calced fathers are polite, and that they have sent some of their number to petition for them. If God preserves him to us, I believe he will do much good: I beg of you not to forget to pray for both of us, I present my compliments to all the fathers of your community as the Prioress does to your Reverence. May our Lord grant you the sanctity I ask for you. Amen.

Your Reverence's unworthy servant,
Teresa de Jesus.

CXX

Toledo, October 5, 1576¹

TO MOTHER MARY OF ST. JOSEPH,
SEVILLE.

Don Lorenzo purchases la Serna. Teresita's rings and Agnus Dei. The Jesuits and the postulant. Father Acosta. The water supply for the convent of Seville. Father Buenaventura, Franciscan. Father Gracian's health. Carmelite news.

Jesus be with your Reverence.

HOW could you let the muleteer leave without a letter from you, especially as our Father is at Seville and we should like to have news of him every day? I envy you greatly for having him with you. Do not treat me so, but write and tell me all that passes, for our Father's letters are very short. When he is too busy, will you write instead, for I have told you how you can send messages frequently.

I was glad to learn from the note brought me by Father Mariano that you and all the nuns are well and that the matter of the duties is settled. Father Antonio has not arrived.

My brother is in good health and is always glad to hear from you. I have already told you to write to him from time to time. He has bought an estate about which he was negotiating while at Seville; it is a league and a half, or even less, from Avila and has pasture land, corn-fields, and woodland.

¹ Fuente, 99.

The price is 14,000 ducats, but the deeds have not yet been signed for he says he takes warning by what happened at Seville and unless everything is made perfectly plain and secure he will not buy the property as he wants no lawsuits. Persevere in praying for him and his sons whose marriage he is already planning so that all may serve God faithfully.

You must know that as when I came to Toledo I expected to leave at once for Avila, I sent off the luggage and parcels we brought with us by a muleteer. I do not know why Teresa's large *Agnus Dei* and her two emerald rings cannot be found; they may have been taken out but I cannot remember where I put them, or whether they were ever handed to me. I am sorry as it impairs her joy at the thought of being with me again at Avila. Indeed, there are many reasons why she should miss me. Will the sisters try to recollect whether the jewels were in the convent when we left: perhaps, if you ask Sister Gabriela² she may know where I put them. Pray that they may be found.

I am much astonished at what you tell me of the Fathers of the Society³. The young girl who thought of entering tells me that they, in their turn, were surprised at what they consider the rigour of our life. It would be well if Father Garci Alvarez explained it to them. Recommend the matter strongly to the prayers of my daughters and of the Father Prior of las Cuevas⁴, for whose

² Leonor de San Gabriel.

³ The Jesuits.

⁴ Hernando de Pantoja,

health we pray fervently. May God restore it! I am deeply grieved about his illness and shall not write to him until I hear that he is better. When possible, let me know how he is.

It would be well, in spite of this trouble, if some father of the Society of Jesus could be got to come and hear confessions occasionally: it would do much to destroy their fear of us. Father Acosta⁵ would be very suitable if you could get him. God forgive them! For if this postulant was as rich as they say, all your troubles would have been over. However, as His Majesty does not bring her, He will take care of you, and perhaps she was more needed where she has gone.

I thought that as Fray Buenaventura⁶ was on the spot, you could have made arrangements about the water supply more easily, but as far as I can see, you have not succeeded in doing much. God help us to pay for this house and then, when we have money in hand, we can do as we like. Be patient, for you have good wells. We would give much here for one of them as we have great difficulty in getting water.

Let me know whether Father Buenaventura is satisfied with his visitation, also what is going to be done about the Priory near Cordova which was destroyed, for I know nothing.

I am in good health and 'your obedient servant', as they say. Also let me know whether our Father takes his meals in your house sometimes and if you are able to treat him suitably, as they cannot do so

⁵ Diego de Acosta, Provincial of the Jesuits.

⁶ Diego de San Buenaventura.

in his own community nor do I think it would look well if they did. Tell me everything, and may God be with you! In future we will write to one another frequently as we ought to do.

I am very glad you have the old woman⁷ to serve you. How does the staircase suit? Tell me whether you still have the errand boy, or who does your errands.

The Mother Prioress of Malagon wrote saying she was better, but this slight improvement gives me little comfort, considering what her malady is, so continue to pray for her. May His Majesty protect you, my daughter, and make saints of you and all the rest. Amen.

The enclosed letter from Sister Alberta⁸ will show you how things are going on at Caravaca. I was very glad to hear from Veas, (having received no news for a long while,) and pleased that a rich postulant has entered there. Everything is satisfactory, thank God.

Pray much and perseveringly for our Father and for me, as I need it.

Yesterday was the feast of Saint Francis.

I enclose the cost of the messenger which is heavy. And remember this: if you cannot afford to give good meals to our Father when you find an opportunity, you are to tell me and not to feel ashamed of it, which would be absurd. And let your Reverence take care of your own health if only for the sake of not killing me, for I assure you

⁷ A devout old woman who, being too old to become a nun, gave her services to the convent where she died.

⁸ Ana de San Alberto. (*Found.* ch. xxvii, 7.)

that the illness of my Prioress of Malagon has cost me dear. May God cure her and restore her strength. Amen.

Yours,

Teresa de Jesus.

If the muleteer takes the parcel you may enclose the payment, otherwise, you know what happens, and you run the risk of losing the letters too. I warn you, so that you may avoid doing so.

CXXI

Toledo, October 13, 1576¹

TO MOTHER MARY OF ST. JOSEPH,
PRIORESS OF SEVILLE

Advice about health. The sending of letters. Father Gracian's sermons. A profession and a clothing. Advice about prayer. The purchase of la Serna by Don Lorenzo. Affairs of the convent.

JESUS!

May the grace of the Holy Spirit be with your
Reverence, my daughter.

I AM exceedingly sorry to hear of your illness: I do not know how to console myself for the sufferings of my prioresses. Thank God the one of Malagon is better. Let your Reverence be careful of your health and allow no one to take sarsaparilla water on any account. For the love of God do not neglect your fever, even if you cannot take purgatives. It is some comfort to me to remember that occasionally the nuns thought you were fever-

¹ Fuente, 100.

ish when I could see that they were mistaken. God keep you for me and grant you good health as I entreat of Him. Amen.

The letters came very satisfactorily as they always will by Figueredo, and the payment for the messenger arrived safely too. You may state on the envelope to what the portorage amounts and may always enclose it as well. You must let me know how you receive my letters, for I doubt whether those I despatched have reached you. They run no risk with Figueredo who is a cautious man, which is a very good thing. I cannot remember in which of my letters I mentioned him to you although you have answered several of them. God protect you, for you do your work well. But I do not think you need enclose the other letters with your own, which must give you a great deal of trouble.

Oh, how I envy you for hearing those sermons² and how I should like to be with you now ! The nuns here say that I like the sisters of Seville best. I do not know why, but I have always loved them, and am not surprised at your Reverence's feeling the same affection for me that I have always had for you. Still, it delights me to hear you tell me of it, and we need say no more about the past for I believe that it did not depend at all upon you. I am glad you show such courage and trust that God will help you. May He be pleased to restore your health in answer to my prayers.

I was pleased to hear of the clothing and pro-

² Father Gracian's.

³ Beatriz de la Madre de Dios was professed on Sept. 29, 1576; her mother took the habit about the same time.

fession.³ Remember me very kindly to the two sisters and also to Sister San Francisco⁴ whose letters give me great pleasure, as do those from the other nuns. Will they excuse my answering them, for my correspondence at Seville was nothing compared with what I have had here ever since I came; it is terrible.

You must judge what you think best concerning Garci Alvarez's relatives; he will tell you the truth and no one connected with him could be bad. If I can find an opportunity, I will write asking him not to cease hearing the sisters' confessions as I have been vexed about the matter. Should I not have time for a letter, will your Reverence kindly give him the message from me. I am very sorry to hear of our good Father Prior's illness⁵; we are praying for his recovery. I will not write to him as I am afraid the muleteer is on the point of starting. The prior's loss would be a severe one to you, but God, Who is eternal, would remain.

I will write to our Father about the prayer of these two sisters; he will speak to you about it, and if anything happens to Sister San Jeronimo let me know⁶. There is no need to consult Father Rodrigo Alvarez on the subject, but you may mention it to Father Acosta. Give him very kind messages from me for we are on the best of terms and we owe much to him.

I was very glad to hear that you had settled about the rent, for my brother has bought an estate

⁴ Isabel de San Francisco.

⁵ The Prior of the Carthusians.

⁶ Isabel de San Jeronimo.

of freehold land⁷ near Avila, called la Serna, rich in meadows, corn and coppice, which costs fourteen thousand ducats, and as he has not that sum by him at present, this is not the time to keep him waiting for the third of the money he lent you. However, I trust in God that he will not require it. It would be a great thing if you could pay off your debts by degrees.

You tell me nothing of the deputy's wife. Remember me kindly to them both, to the sisters, to any one you meet, to Delgado and Blas. God be with you. Give my kind regards to Fray Gregorio and always let me know about his health. May God make you strong, for I am delighted with the work you are doing: but you must not spin when you have the fever or you will never get rid of it, for you move your arms about so violently in spinning and are so energetic. Remember me kindly to Margarita.⁸ If you want a lay sister, a relation of our Father's is beseeching us to receive her, so let me know whether you will take her. The Prioress of Valladolid who has seen her considers that she will make a good lay sister, but apparently she cannot read. Our Father will say

⁷ The meaning of *termino redondo* is uncertain. It may mean simply pasture land. The Academy Dictionary gives: 'exempt from the control of neighbouring villages.'

⁸ Margarita de la Concepcion (Ramirez), lay sister, born at Seville, was professed in January, 1577. She at once joined the two nuns who had been sent to Paterna. Later on she abetted Beatriz de la Madre de Dios, bringing false charges against Mary of St. Joseph and Father Gracian. However, she repented, led a fervent life, and accompanied the former to Lisbon where she died in 1647. (*Œuvres*, iv, 315.)

TO MOTHER MARY OF S. JOSEPH 75

nothing on the subject. His little sister⁹ is really astonishing, sweeter in disposition than Teresa and wonderfully clever. I am highly pleased with her.

To-day is October 13, 1576.

Yours,

Teresa de Jesus.

CXXII

Toledo, about the middle of October, 1576¹

TO MOTHER MARY OF ST. JOSEPH,
PRIORESS OF SEVILLE

The general confession. Don Lorenzo and Teresita. The tunny from Malagon. Illness of the prioress of that convent. Marriage of Doña Yomar. Father Gracian, his work and health. Financial affairs.

JESUS!

My daughter, may the Holy Ghost be with your Reverence.

I HAVE already answered your letters which came safely by the courier. Though they give me great pleasure I am distressed at hearing of your ailment. For charity's sake, let me know soon how you are, and tell me about our Father. I envy your having made a general confession to him, but I see that you have not so many sins to confess as I have or you would not have made it so easily. Praised be God Who loves us all!

My brother tells me in a letter received from him to-day that he has written to you directing

⁹ Father Gracian's little sister Isabelita and Teresita.

¹ Fuente, 101. The end of this letter is missing.

some one at Avila to withdraw the third part of the sum he lent you, in order to purchase his estate. The sisters of St. Joseph's have not come out of the affair badly. Teresa is writing to you; her *Agnus Dei*² and rings have been found, thank God. I felt anxious about them at first. I am well. As it is nearly one o'clock, I will say no more.

I should like to have news of my good Prior of the Grottoes. Last week the nuns of Malagon sent us the tunny which was quite fresh and a very fine one; it was delicious.

I have not missed fasting for a single day since the feast of the Cross:³ see how well I am! Our Prioress of Malagon wrote telling me that she was better but she does that, the saint! so as not to grieve me, for her improvement means nothing. A letter came from her to-day saying that she is very ill and has a great loathing for food which is the worst thing possible in her state of extreme weakness. We pray fervently for her, but my sins stand in the way. I see that I need not ask you to intercede also; I beg prayers for her in all directions.

Doña Yomar⁴ was married to-day. She is very glad that you are well; Doña Luisa is pleased also and has never been so affectionate to me; she watches carefully over my health which is no small boon. Pray for them both; it is a debt you owe them. Remember me very kindly indeed to all the sisters.

I am very much preoccupied about the priories

² St. Teresa spells the Latin phonetically: *Anues dey*.

³ That is, from September 14 when the fasting season begins in the Carmelite Order.

⁴ Doña Yomar Pardo y Talera, daughter of Luisa de la Cerda to whom Mary of St. Joseph had been maid of honour.

of which our Father has charge. I have already offered up the Discalced Carmelite nuns, and I gladly offer myself with them, for his success. I tell him that I am very sorry for him and he answers that you take care of him. God watch over you for me! For charity's sake, warn our Father not to take any meals in these fathers' houses. I do not know why he goes there unless it is to terrify us all.

I have already told your Reverence to defray the cost of what you spend on him out of the money sent you from St. Joseph's. It would be folly to do otherwise, for I know what I am about. In that way you will gradually pay off your debt without noticing it, so keep to this plan.

Let the good subprioress⁵ keep an account of the cost; (I should not be surprised if she made a note of the water that was used). Ask her to note the expenses, and give most affectionate messages from me to my Gabriela.⁶ God be with the community.

Lose no time in sending the sister's money and all you can get together to the man of whom you bought the house; this will prevent your having to pay such heavy interest, which is a very bad thing, as though they do not wish it. . .

⁵ Maria del Espiritu Santo, nick-named 'Clarencia' because of her scrupulous exactitude.

⁶ Leonor de San Gabriel.

CXXIII

Toledo, about the middle of October 1576¹

TO FRAY AMBROSIO MARIANO, MADRID

On titles. Doings of the Calced Carmelites, and projects of the Discalced.

JESUS!

MAY the Holy Ghost be with your Reverence, and repay you for the excellent news about the health of our good Father, the Señor Licentiate Padilla. May God preserve his life for many a year.

Are you endowing me with the titles of 'Reverend' and 'Dame'? God forgive you! It would seem that you and I have turned Calced Carmelites. I am charmed at the friendship of his Reverence who went to ask you for your influence;² he had spoken to me on the subject at Avila. May God grant him better success! Well, there are twelve hours in the day; perhaps he has changed.

You must know that I have been told, and it is the fact, that Tostado has sent a courier to Toledo with letters for the Provincial³ who wishes to send a friar to Madrid; they seem very busy. I am sorry that Father Buenaventura is coming here and compromising all the good he has done in his

¹ Fuente, 105.

² The ecclesiastic who was seeking favour with Fray Mariano was Alonzo de Valdemoro, prior of the Calced Carmelites of Avila, who at the beginning of the year had turned St. John of the Cross and Fray German out of the convent of the Incarnation by force. (*Letter to Rubeo*, Feb. 1, 1576.)

³ Juan Gutierrez de la Magdalena, Calced Carmelite, prior of Toledo and provincial of Castile. (*Found.* ch. xv, 10, note 12; xxviii, 3.)

enterprise.⁴ If he triumphs over the disturbances they are making, every one will say that God has helped him. You do not mention how the late outbreaks were punished. Oh Jesus, what things dost Thou permit!

I should dearly like to see you take that little house⁵; the rest will come later on, if God so wills. Ah! I do not wish to see as much as the walls of the houses of those who bear so little love for us! As I said, our affairs will be settled if you get a letter from the Nuncio. My Father, let us do all we can to hasten matters; forward the plan of getting a separate province if you are able for we do not know what may happen later on, and there is nothing to be lost by it but much to be gained. Of your charity let me know if you hear any news of our Father, for I am very anxious. Remember me kindly to the Sr. Licentiate Padilla and to Fray Baltasar⁶. The prioress sends the same message to them and to yourself. I am glad the good Father is at Madrid: God be ever with him and with your Reverence.

Your Reverence's unworthy servant,
Teresa de Jesus.

⁴ Vicar Apostolic of the Franciscans of Andalusia.

⁵ The little house was to be taken at Madrid as a residence for the Discalced when they had business at court, as hitherto they had been obliged to stay with the Calced. This is evident from what is said to Nicolas Doria. (*Found.* ch. xxx, 5.)

⁶ Baltasar de Jesus (Nieto).

CXXIV

Toledo, October 21, 1576¹

TO FATHER GRACIAN, SEVILLE

Trials of the Reform. Home for penitents at Salamanca. Private matters.

JESUS!

May the grace of the Holy Spirit be with your
Paternity.

I WROTE yesterday telling you that these fathers were so quiet and pacified that I thanked God for it, but I must warn you that they had not yet heard the decree and *Motu proprio*². I had forebodings of what has now happened. One of the fathers came to see me to-day and said that they had altered very greatly. If they can find any plea for it, it is clear that they will turn refractory. They affirm (and I have often said the same to Father Mariano, and to you as well, I believe) that to take command as a superior without showing any authority for so doing is an unheard of thing.

In your letter to Father Mariano you explain your motives for not sending the brief; if there was any doubt on the matter it would certainly have been best to have explained it before. If only you could be taken from this office and left to the government of the Discalced friars and nuns.

¹ Fuente, 104,

² The *Motu proprio* was the counter-brief brought to Spain by Tos-tado: the conditions are not known. The Calced Carmelites complained that Father Gracian had not shown his grounds for authority because of his refusal to let them see the brief he held.

As Father Padilla will tell you, Melchisedech³ declares that I cannot make foundations on account of the prohibition of the Council and of our most Reverend Father General. I should be very glad if your Paternity could see the latter declaration if possible. He accuses me of continually travelling about with nuns, but I do so with the leave of my superiors, and have the patents here that Melchisedech himself gave me for Veas and Caravaca to take the sisters there. As the Father General's declaration was already published, why did he not refer to it then? If only they would leave me in peace! God grant you, my Father, the rest that I desire.

Perhaps these fathers will vent their spleen now and will be better afterwards, although, in my opinion, they were quite inclined to obey. I do not think this affair augurs badly; indeed, I prefer such opposition which is a sign that God will be greatly served.

I send you the enclosed letter referring to the matter at Salamanca⁴ about which I think you must have heard. I answered that such work was not suitable for the Discalced friars; that they might send penitents there, but not take the post of chaplain, which seems to me what is really asked of them, although it would not matter much if they undertook it for two months. The bishop does not ask it of them nor are they fitted for such duties.

³ 'Melchisedech,' the provincial Angel Salazar, refers to the Council of Trent and the Father General's decree of seclusion when he speaks of St. Teresa's having been prohibited from making foundations.

⁴ The chaplaincy of a refuge for penitent women.

I wish the Discalced friars there to be considered as belonging to the other world and not to be seen coming and going on business concerning women. The bishop is on our side now, but perhaps we might lose his sympathy in this way. I do not know whether the good Don Teutonio will settle our affairs successfully; he has little influence and does not negotiate well. If I were there to manage the business, I should not be wanting in energy and I feel sure it would end well, and indeed I might undertake it if you thought right to send me there. That is what I wrote to them.

The Prioress and the sisters commend themselves to the prayers of yourself and the fathers, and I ask for Fray Gregorio's. My Isabel is well and very lovable, and Doña Juana⁵ and her household are in good health. For charity's sake, remember me kindly sometimes to the fiscal, the Archbishop, Señora Delgada and your other friends, especially Bernarda. Let this be a standing request.

God be with your Paternity. It is very late.
To-day is the feast of our Father, St. Hilarion.⁶

Your Paternity's servant and subject,

Teresa de Jesus.

⁵ Father Gracian's mother.

⁶ In the calendar of the general chapter of 1564, *Hilarionis patris nostri Carmelitæ* is kept on Oct. 22, not as now on Oct. 21.

CXXV

Toledo, October 21, 1576¹

TO FRAY AMBROSIO MARIANO, MADRID

On the rejection of novices. Project of foundations at Madrid, Malagon and Salamanca. Reception at Veas of several rich postulants.

JESUS!

May the grace of the Holy Spirit be with your
Reverence.

EVIDENTLY your Reverence is unaware of my obligations and affection as regards Father Olea, since you write to mediate for him concerning matters already arranged or being arranged between us. I think you know that I am not ungrateful, and I assure you that if there were only a question of my losing peace and health I should have already given my consent. But when it is a case of conscience, friendship must give way, for I owe more to God than to any human being. I wish that it were only a question of the candidate's dowry, for your Reverence already knows, or if not you can make sure by enquiry, that there are many nuns in our convents who entered without a penny. On the contrary, this girl has a large portion, for they are giving her five hundred ducats which would enable her to enter any religious house.

As Father Olea is not acquainted with the nuns of this convent, I am not surprised at his incredulity, but, knowing how they serve God and how pure

¹ Fuente, 106.

their souls are, I could never believe they had deprived any one of the habit without grave reason. They are so scrupulous on the point that since they came to this determination, there must have been ample cause for it.

Our number being limited, such trouble is caused by any one unsuited to our Order that even a lax conscience would feel scrupulous about admitting such a person: how much more would souls that avoid displeasing our Lord in any way. Will your Reverence tell me, if the nuns refuse her their votes, how I or any superior can force them to take the postulant?

Do not imagine that Father Olea is concerned about the novice; he wrote to me saying that he cared no more for her than for any one he might pass in the street. It must be my sins which have caused you to feel such zeal about a project which cannot be realized and in which, to my great regret, I cannot serve you. In fact, if the matter could be managed I should be rendering no service to the novice by keeping her among nuns who do not want her. I have interfered in this community even more than I had the right to do by making the sisters retain her another year against their will to try her longer and to enable me to examine into the affair if I call there on my way to Salamanca. I have done this to please Father Olea and to satisfy him thoroughly, although I am certain that the nuns are telling no falsehood, for you know that they are incapable of the slightest untruth. It is nothing new for novices to leave our convents; it

happens frequently. The novice would lose nothing by saying that she had not the health for our austerities, nor have I ever known any one disparaged on that account.

This will be a warning to me, and in future I shall inform myself more accurately about such matters. Therefore, although you are extremely pleased with her, we shall not accept Señor Nicolas' candidate, nor do I wish to make enemies for myself by pleasing my patrons and friends. It is strange that your Reverence should ask why I concern myself about such affairs; unless I did, we should take no nuns. I wished to oblige Señor Nicolas, but the first account of her I received from him differed greatly from the second, and as he cares more for the welfare of our convents than for that of any special person, he agreed with me about her. For the love of God, say no more about her, for she has sufficient dowry to obtain her entry into some convent where the community is not so small that its members must be most carefully selected. If hitherto we have not been so circumspect in our choice of certain candidates (though this applies to the case of very few) the results have been so unfortunate that we shall be cautious in future; so do not make trouble between us and Señor Nicolas, as there would be if we refused her again. I was amused at your Reverence's declaring that you could see her character at a glance. We women are not so easy to understand. A priest will hear our confessions for many a year and be astonished at the end to find how little he really knows of us. It is because we are too ignorant of our

own nature to tell our faults, and our confessors judge us by what we say. My Father, when you wish us to oblige you in our convents, send us persons of good capabilities and you will find we shall not reject them for want of a dowry: otherwise we can do nothing for you.

I thought it would be easy for our friars to obtain a house at Madrid and that, though it was not a priory, there would be little difficulty in obtaining leave for Mass to be said there, as though it were a private gentleman's house. I told our Father, but he said it was not feasible as it would compromise our affairs, and I believe he was right. Your Reverence, knowing his wishes, ought not to have gathered so many friars together nor to have prepared the church as though you had permission. It made me laugh, for I have never even bought a house without leave from the Ordinary. You know what I suffered at Seville through omitting this.² I have often told your Reverence that you will never succeed without authorization from the nuncio, and I was stupified when Don Jeronimo³ told me that you had recourse to the (Calced) Fathers for help. As I do not wish to resemble your Reverence in the trust you put in them (at least for the present,) I do not intend to talk to Valdemoro, for I suspect that any friendship he may show us is not for our benefit but for the purpose of discovering something to tell his brethren. I wish your Reverence to imitate me; I do not desire the project to be

² It was Fray Mariano himself who made the mistake of not getting permission from the Archbishop beforehand. (*Found.* ch. xxiv, 9.)

³ Probably Don Jeronimo Manrique, then Canon of Toledo, afterwards Bishop of Salamanca and Archbishop of Cordova.

carried out by means of any such friends. Leave it to Him Whom it concerns; that is, to God. His Majesty will bring it to pass in His own time. Do not hurry the matter so much, for precipitation means ruin.

You must know that Don Diego Mejia, being a perfect gentleman, will keep his promises, and since he has decided to speak in this way, must be depending on his cousin's help. But believe me, if his cousin will not aid him, he will not aid his aunt. It would be useless to write to her or to any one else, for the family are very loyal to one another and the relationship and friendship of Don Diego Mejia are things to be prized.

It is also a good thing that the archdeacon should have undertaken to make a statement in our favour, for he would not have charged himself with it had he not thought it right. The matter is going on well; be in no hurry or it will suffer later on. Let us watch what Don Diego and the archdeacon do. I will find out whether there is any one who will speak of the affair to them; if the dean has any influence, Doña Luisa will persuade him to intervene.

I have been greatly pleased with the whole matter which strengthens my belief that this foundation will render God good service, since neither one side nor the other has taken our part. It is very satisfactory that you have obtained a house, for sooner or later we shall receive the licence. If the nuncio had granted it, all would now be settled. God give him good health as He sees we have need of him. I assure you that Tostado has not lost

heart nor are we secure against his carrying on the work of the person⁴ who caused him to commence it.

As for the project of Salamanca, Fray Juan de Jesus is so ill with the quartan fever that I do not see of what use he could be; on the other hand your Reverence does not explain what is wanted of our Discalced fathers. As respects our college in that town,⁵ let us begin with the principal matter, which is to obtain the licence for it from the nuncio. When he has given it, the matter is accomplished. If a mistake is made at first, every thing goes wrong afterwards. It appears to me that the bishop, having learnt that Don Juan Diaz is being kept at Madrid, wants some one to take his place. But I do not know whether it would be compatible with our Rule to take the chaplaincy: I think not. Even if it were, what would the effect be of your leaving the place after two months except to displease the bishop? Nor do I know whether our fathers would be suitable as managers of such a house. Perhaps they would look for a perfection in these women which is not to be expected of them, and it is uncertain whether the bishop would care to have friars there. I assure your Reverence that the matter is not so easily settled and that we might lose where we expected to gain.

It does not appear to me to conduce to the reputation of our Order that our friars should become

⁴ The Father General.

⁵ The project was to found a Carmelite college at Salamanca. Mariano's plan was to ingratiate himself with the bishop by undertaking the chaplaincy of the refuge for penitent women during the absence of Juan Diaz.

chaplains, for that is what is really required of them. The world ought to view them as hermits given to contemplation and not as busied about the care of women of that class, with whom, except to withdraw them from vice, I do not think it would be well for them to be seen. I mention these objections so that your Reverence may examine the matter and decide as seems right to you. I submit my opinion to yours as you will know best. Read what I have written to the Señor Licentiate Padilla and Juan Diaz for I have no more to say about the matter.

The bishop's licence will always be assured to us, otherwise I have no great confidence in the negotiations of Señor Teutonio⁶ who, well-intentioned as he certainly is, has but little influence. I have been waiting for an opportunity of going to Salamanca to hasten the matter, for I am a great busy-body, (ask my friend Valdemoro if it is not true), and I do not wish the project to fail because we could not carry it out successfully. I have always set my heart on having foundations at Salamanca and Madrid.

I was glad that all idea of founding at Ciudad Real has been renounced until circumstances are more favourable, for I do not think it would have been a success in any way. Unsuitable as Malagon is, it would be preferable. Doña Luisa greatly wishes for it and it would help you much as time goes on. There are several large villages near, you would have enough to live on and if you went there, you would have a plausible excuse for relinquishing

⁶ Don Teutonio de Braganza.

Madrid: People would suppose you had not altogether abandoned the plan but were waiting for a house, as it seems considered of little consequence that a priory should be founded one day and deserted on the next.

I gave Don Jeronimo a letter for Don Diego Mejia which he ought to forward with another addressed to Count Olivares. I will write again when necessary but let your Reverence be careful to remind him about the affair. I repeat that if he stated plainly that he would undertake the business, that he had spoken to the archdeacon, and that he looked upon it as settled, it is safe. He has written to me about a postulant. Had God willed that those we refused resembled her, we should most certainly have accepted them. Our Father's mother has been making enquiries about her. While telling you this, it occurred to me that when I reply to Don Diego about the girl, I might mention our project and recommend it to him again, and so I will. Will your Reverence deliver the enclosed note to him. Abide with God.

This letter is so long that one would suppose I had nothing else to see about. I am not writing to the Father Prior because I have a great deal more correspondence on hand, so he must consider this as addressed to him. Remember me very kindly to my Father Padilla; I thank God sincerely for having given him good health. May His Majesty ever be with your Reverence! I will procure the schedule even if I have to apply to Valdemoro for it, and I could not say more than that for I do not think there is a single thing he would do for us.

To-day is the feast of the Virgins.⁷

The unworthy servant of your Reverence,
Teresa de Jesus.

I received some other letters from your Reverence to-day before Diego arrived. I enclose one to our Father asking for certain permissions, but as it contains nothing about these affairs, be sure to write to him on the matter.

To show you whether my daughters are not more capable than your Reverences, I enclose the end of a letter from the Prioress of Veas⁸. See whether she has not found a good house for the fathers of Peñuela! I am exceedingly glad of it. I venture to say that your Reverences would not have obtained one so quickly.

They have received a nun at Veas with a dowry of seven thousand ducats; two more with the same fortunes are about to enter. Besides this, a lady of very high rank, niece of Count Tendilla, has joined the community and has brought still more in the form of plate: chandeliers, altar cruets, a reliquary, a crystal cross and many other things too numerous to mention.⁹ An action has been brought against

⁷ The feast of St. Ursula and the eleven thousand virgins.

⁸ The Venerable Anne of Jesus. The chapter of Almodovar had decided to transfer the priory of Peñuela elsewhere and she had found for it the place called Monte Calvario, near Corencuela.

⁹ Postulants received at this time and afterwards professed were: Magdalena del Espiritu Santo (Rodriguez) niece of Pedro Rodriguez, (late director of the Venerable Anne of Jesus), who took part in the foundation made at Cordova, became prioress, and died there. Letter xiii of St. John of the Cross is addressed to her. Also Luisa del Salvador (Godinez de Sandoval y Sandoval) niece of the foundress, a very holy nun; Leonor Bautista de Jesus (Perez) professed in 1578 was successively prioress of Veas and Valencia. On her death-bed in 1604, she heard the angels singing: *Lætamini in Domino et exultate justi, et gloriamini*

the nuns as you will see by the enclosed letters. Will your Reverence kindly consider what they had better do. The best plan would be to consult Don Antonio, and to tell him what height the grilles should be, also what it is that we require and what people's objections are. In short, will you decide as to what course the nuns had better take.

RELATIONS OF FAVOURS ACCORDED TO S. TERESA
AT TOLEDO DURING THE YEAR 1576.

I. Once, when I was grieving over being obliged to eat meat, and do no penance, I heard it said that sometimes there was more of self-love than desire of penance in such sorrow.¹

II. One day, while feeling very sad because I had offended God, He said: 'All thy sins are in my sight as if they had never been. Take courage, for thy trials are not over.

III. *This revelation was made to the Saint during August 1576, and is referred to in her letter to Father Gracian during September and in Found. ch. xxx. 1.*

I had begun to confess to a priest of the city² in which *omnes recti corde*. Letter iv of St. John of the Cross was written to her. St. Teresa calls her Leonor del Salvador. (*Œuvres*, iv).

¹ While the saint was at Toledo the physician ordered her to eat meat but she would not obey until Father Yepes came to the convent and gave her a dispensation.

² Diego de Yepes. The second confessor was Dr. Velasquez. The Duchess of Alba, in her deposition for the canonisation of St. Teresa, says that Father Diego de Yepes and Fray Diego de Vanguas came to Alba to bear witness to the state of the Saint's remains. Father Yepes said in the presence of the Duchess that he could never forgive himself for his rudeness to St. Teresa in not going to hear her confession when she asked him. He started from home three times to go to her and each

I am now living. Although he had always shown much good-will towards me, since he had taken charge of my soul he ceased to come to the convent. One night, while I was at prayer and was thinking over his neglect of me, I understood that it was God who kept him away because it would be better for me to entrust the care of my soul to another priest of the town. I was sorry because it would oblige me to make myself known to a fresh confessor who perhaps might misunderstand and disquiet me and I was attached to the one who had shown me the charity of confessing me. However, whenever I had seen the other or had heard him preach, I had felt spiritual joy ; yet I thought it would be difficult for him to act as my confessor on account of his many occupations. Our Lord said to me : 'I will see that he hears and understands thee. Confide in him, for it will afford thee some relief in thy troubles.' I believe these last words alluded to the privation of God which was then causing me extreme weariness. His Majesty added that He well knew what trouble I was suffering but that it could not be otherwise during my earthly exile, and it was all for the best, which consoled me greatly. So it has been, for my new confessor likes hearing me and reserves the time for it; he understands and comforts me. He is very learned and holy.

IV. *A Relation, undated but probably written about this time: it refers to the reform of the Calced nuns at Paterna by some Discalced nuns from Seville who were sent there about the end of October.*

I was wondering whether I should be sent to reform a time he was prevented. Father Vanguas asked him what he would give him if he would free him from his remorse. It appears that the holy Mother had told Father Vanguas that while she was complaining to our Lord about being left without confession, He appeared to her. She said: 'Why, O good Shepherd, dost Thou leave me in this anguish without Thy minister to guide me? I asked him to hear my confession and he does not come: Thou couldst make him do so.' Christ answered: 'It is I who stop him coming, my daughter, because I wish thee to confess to Doctor Velasquez.' (*Œuvres*, ii, 308.)

certain convent and feeling pained at the prospect, when I heard it said: 'What dost thou fear? What canst thou lose except the life thou hast already offered me repeatedly? I will help thee.' This occurred while I was at prayer and thoroughly reassured my soul.

CXXVI

Toledo, October 1576¹

TO FATHER GRACIAN, SEVILLE

Father Gracian and the Calced friars. Paul and Joseph. Counsels on prayer.

JESUS!

May the grace of the Holy Ghost be with your Paternity, my Father.

I RECEIVED three letters from you to-day by the head-courier, and others brought by Fray Alonso yesterday. God has well repaid me for the delay. May He be for ever praised for your Reverence's good health.

It was a great shock to me, on examining the two parcels from the Mother Prioress, to find no letter from you: you can imagine what I felt. But things were soon put right. Will you always let me know which of my letters you receive, for you often write without answering my questions and also forget to give the date. In your last two letters you asked me how I liked Doña Juana² although I had already told you in the letter sent by the courier of Toledo. As I expect your reply will arrive in those you tell me are coming by way of

¹ Fuente, 107. First part.

² Father Gracian's mother; see *Letter* of Sept. 20, 1576.

Madrid, I suppose that there is not much amiss.

I am well and my Isabel³ furnishes us with recreation: her content and happiness are wonderful. I wrote to Doña Juana yesterday. All are well.

I have thanked God from my heart for the way in which our affairs are progressing. I was astonished at what Fray Alonso tells me is being said about your Paternity. God bless me! How necessary your journey was! Had you done nothing else I think you were bound in conscience to do this for the honour of the Order. I do not know how they could publish such calumnies: may God enlighten these fathers. Had your Paternity some one whom you could trust, it would be a very good plan to give them another prior, but since there is no one else, I was astonished at hearing who made that suggestion, which would have no result. It would be a great thing to have some one there who was not opposed to us in every way, if you thought well of the idea. Great difficulties might arise if the present prior⁴ should refuse to resign. These fathers do not appear to wish to be slighted, which is not surprising.

I am more surprised at Paul⁵, busy as he is, being able to fulfil his obligations towards Joseph so peacefully: I thank God sincerely for it. Will your Paternity tell Paul to be satisfied at last with his prayer and not to be concerned about using his intellect when God grants him a favour of another kind; say that I am much pleased with what he

³ Father Gracian's sister.

⁴ Miguel de Ulloa, Prior of the Calced at Seville.

⁵ Here, as elsewhere, 'Paul' stands for Father Gracian; 'Joseph' for Our Lord.

wrote to me. As regards the interior things of the spirit, the most acceptable and effectual prayer is that which produces the best results. By this I do not mean a number of desires at a time which, although good, are not always what our self-love paints them, but effects manifested by deeds and desires for the glory of God shown by the soul's seeking it sincerely, so that the memory and understanding are employed in pleasing Him and in proving our love for Him to the uttermost.

Oh, what genuine prayer this is! But not so a sweetness which ends in our own enjoyment. When prayer is accompanied with such sweetness, it leaves the soul feeble and timid and very sensitive to human respect. I wish for no prayer that does not make me grow in virtue. If it were accompanied by violent temptations, aridities, and trouble, and left me more humble, I should consider it a good prayer, for the more it pleases God, the better the prayer in my opinion.

May He deign to preserve your Paternity for us as I desire,

Teresa de Jesus.

CXXVII

Toledo, October 23, 1576¹

TO FATHER GRACIAN, SEVILLE

True prayer. Laurencia detects the devil's plots. Prayer of Sisters San Jeronimo and Beatriz. Father Gracian's sermons.

. . . DO not suppose that one who suffers does not pray; he prays, since he offers his sufferings to God, and often far better than one who is racking his brains in solitude and who fancies, if he manages to wring out a few tears, that this is true prayer.

Will your Paternity forgive this long message to Paul; you will bear with it because of your affection for him. If you think I am right, repeat it to him; if not, say nothing about it. I have stated what I wish for myself: I assure you that good works and a clear conscience are great things.

I was amused at the behaviour of Father Joannes.² Perhaps God may draw good from the harm at which the devil was aiming. However, the greatest caution is needed as doubtless he will leave nothing undone that may injure Eliseus, so that the latter may well attribute the events to the cloven hoof.³ I really think it would be best to ignore

¹ Fuente, the latter half of 107. This letter was formerly considered as part of letter 126, but the discovery of the autograph of the latter proves that it was independent and that a considerable portion has been lost.

² The matter to which this paragraph refers is unknown. It is thought that 'Joannes' may have been the licentiate Padilla. 'Joseph' stands for our Lord; the 'Angel' for the Inquisitor; 'Peralta' for Tostado; 'Laurencia,' and 'Angela', for St. Teresa and 'Eliseus' for Father Gracian.

³ *Patillas*—'little hoofs,' stands for the devil. In Aragon the word

such matters for if Joannes ought to atone for his deeds, God has sent him suffering enough. He was not acting alone and the three who helped him soon paid the penalty.

Joseph said distinctly that Clemente⁴ was guiltless; that if he was in fault his illness was to blame for it, and that he was living peacefully in the country where he had been sent. Joseph had warned him of these trials. Laurencia knew nothing from Joseph and only learnt what people were saying from other quarters. I do not think that Joseph would disclose such secrets, being very prudent. In my opinion, this father is misjudged, and the more I hear of his saying elsewhere things that Laurencia cannot verify, the more I suspect that the invention comes from the cloven hoofs. I was amused at seeing where the evil one was about to spread his nets, for why else did he want to withdraw Clemente from these *beatas* for the good of his soul? It is well to ask the angel to set Clemente at liberty but I should be glad if the devil were driven out of the house by the usual means. Watch carefully, and you will catch sight

Pateta is used.

⁴ Probably Fray Elias de San Martino. Fleriz Martinez, a far from exemplary youth, was converted by seeing his brother, Fray Francisco de la Concepcion, professed at Pastrana. He asked for the habit at once and received it on the same day as Father Gracian, entering as lay brother as he had made no preliminary studies. His superiors, seeing his talents, sent him to study philosophy and theology at Alcala. He became Rector of that college, and later on, successively Prior of Pastrana and Toledo, Vicar Provincial of New Castile, and Provincial and General of the Order as successor of Doria, 1594-1600. From 1600 to 1605 he governed the Discalced Trinitarians. He died at Ocana in 1614. (*El Monte Carmelo*, 1906, p. 649.)

of his claws. I will pray, and Angela will tell you what she thinks about it in another letter. It was extremely wise of you to treat of the matter under the seal of confession.

As for Sister San Jeronimo,⁵ she must be made to eat meat for a few days and give up prayer. Let your Reverence bid her speak of the latter to no one but yourself, or let her write to me, for she has a strong imagination and fancies that she sees and hears what she is meditating upon, but at times it may be true, as it has been, for she is a very good soul. I think the same of Beatriz⁶, although what they relate as happening at the time of her profession seems to me genuine, not false. She ought not to fast much⁷; will your Reverence tell the prioress that both sisters must be kept from mental prayer occasionally and set to other work lest worse should happen.⁸ Believe me there is need for it.

I was sorry the letters were lost; you do not say

⁵ Isabel de San Jeronimo.

⁶ Beatriz de la Madre de Dios. (*Found.* ch. xxvii, 23.)

⁷ *Found.* ch. vii. 10, 11.

⁸ Beatriz de la Madre de Dios, a weak-minded, hysterical girl, gave much trouble as will be seen later on. Melancholia was what St. Teresa dreaded above all things for her convents. Henri Joly, in his *Sainte Thérèse*, points out that the Saint surpassed Charcot in her understanding of the disease—which includes what doctors term sometimes neurasthenia, sometimes hysteria, sometimes mania, and of which she gives an analysis in chapters vi and vii of the *Foundations*. She prescribed the remedies now used for the malady: more sleep, open air, more drink, more food, meat instead of fish. Those who were dreamy and imaginative must lead an active life, do manual work, and have little time for solitude. Those whose weak nerves, by suppressing the powers of self-control, had opened the gates to passion and caprice must be subject to the control of others, at any cost. (*Saint Teresa* by H. Joly, Duckworth & Co. 1903). This subject continually recurs in the *Letters*.

whether those that fell into Peralta's hands contained anything important. He sent a courier here.

I was very envious of the nuns who heard your Paternity's sermons. Evidently they deserved that, and I deserve crosses; may God give me more to bear for love of Him.

I regret that you are to go to Granada and should like to know how long you will be there, how to send you letters, and where to address them. For the love of God, answer these questions. No blank sheets of paper signed with your name have come; kindly let me have a couple, though I do not expect I shall require them, but as I see you are very busy I wish to save your Paternity all the work I can. God give you the rest I desire for you and the sanctity He can bestow. Amen.

To-day is October 23.

Your Paternity's unworthy servant,
Teresa de Jesus.

CXXVIII

Toledo, October 31, 1576¹

TO FATHER GRACIAN, SEVILLE

*The Book of Foundations. Father Olea's postulant.
The anniversary of the Saint's clothing.*

JESUS!

May the grace of the Holy Spirit be with your
Paternity.

THE *Book of Foundations* is nearly finished.² I think you will like reading it for it is very savoury. Am I not obeying perfectly? Whenever I receive a command I imagine that I possess this virtue, for if told in joke to do anything, I try to do it seriously and I prefer a set task to these letters, the worry of which is killing me. I do not know how I found time to write the book, yet I had some to spare for Joseph Who gives me strength for all.

I am fasting also, for the cold here is less severe and does not injure me so much as elsewhere. Of your charity give my very kind regards to Fray Antonio, but it would be better to conceal from him as far as possible how much more often I write to you than to him. Perhaps I shall be able to manage a note for him now.

If Santelmo³ were to take the rejection of his postulant in the same way as Nicolas⁴ does, it would not cost me so dear. I assure you that I do not know what to say about it. We cannot succeed

¹ Fuente 110.

² It was finished on November 14. (*Found.* ch. xxvii, 23)

³ Father Francisco Olea, S.J.

⁴ Father Doria, then a secular priest.

in becoming saints in this life. If you only knew the reasons there are for taking Nicolas' protégée, and how Santelmo treats the Prioress! Would to God, my Father, that we needed nothing from any one but Him. At any rate, Santelmo will get little from me, for if the world were to come to an end I would not act against my conscience as I am convinced that I should be doing if I admitted the girl, who he owns is no more to him than any one he passes in the street. What a life he leads us, and what would it be if he were interested in her? I dread the day when I may be asked to receive a person connected with him. Father Mariano cannot recover from his astonishment, and as I believe he is going to write to you on the subject, I have explained the matter to you lest it should worry you. He has done more than he ought for Santelmo, who will come to understand the truth in time: if not, it is of little consequence.

My only consolation is in my trust that God will watch over you for me and will grant you good health.

To-day is All Hallows' eve. I took the habit on All Souls' Day. Will your Paternity ask God to make me a true nun of Carmel, for 'better late than never.'

Remember me kindly to the Fiscal, to Father Acosta, and to the Rector.

The unworthy and loyal subject of your Paternity as, thank God, I always shall be, come what may!

Teresa de Jesus.

CXXIX

Toledo, October 31, 1576¹

TO MOTHER MARY OF ST. JOSEPH,
PRIORESS OF SEVILLE

*The Saint's anxiety about her letters to Father Gracian.
Don Lorenzo. Illness of the Prioress of Malagon.*

Jesus be with your Reverence, my daughter.

FOR the love of God, find out whether our Father has received any letters from me, for although I rarely fail to write to you together, yet in one I received from him to-day, dated October 22, he says that it is a long while since he heard from me, though I write very frequently. Among the rest, I sent him a long letter by the muleteer which I should not like to be intercepted; its loss would not matter so much. Perhaps it was left in the house of the head-courier of Seville. Letters are always despatched from here in safe hands. Your Reverence would do well to enquire at the courier's from time to time whether there are any letters for you.

Before I forget, I must tell you that the large *Agnus Dei* and the rings have been found. Every one is well at Avila as you will see by the letters I enclose. My brother says he was delighted to get yours which made him laugh very much; he took them to St. Joseph's.² He will write to you another

¹ Fuente, 103.

² St. Joseph's, Avila. Lorenzo was particularly fond of Mother Mary of St. Joseph because she had overcome St. Teresa's objections to admitting Teresita into her convent.

day; his affection for you is very strong and I assure you that mine is not weak. He tells me that Father Nicolas will do much for you and will hear your confessions, which is a very good thing. Be nice to him and let me know about your health—no evasions, but the truth. As for the Prioress of Malagon, I can only say that she is very ill. They spoke of bringing her here, but the doctor says she would only die the sooner, for this world can neither cause nor cure the malady. I caution you again not to let any one drink sarsaparilla water: I have insisted upon this both to Father Garci Alvarez and to our Father. Give me details of all that is going on, and explain why you do not give our Father meat every now and then. Abide with God. As I wrote to you a short time ago, I have nothing more to say except to send affectionate greetings to all the sisters.

To-day is All Hallows' Eve.

Your Reverence's servant,
Teresa de Jesus.

CXXX

Toledo, November 2, 1576¹

TO MOTHER MARY BAPTIST, Prioress
OF VALLADOLID

*Health of the prioress. Matters of the Order and the
convent of Valladolid.*

JESUS!

May the grace of the Holy Spirit be with you.

IF you would believe what I say sometimes, we should avoid a great deal of trouble. It is true I did not insist strongly in my letter a few days ago that you should not allow yourself to be bled any more; I do not know how you can be so foolish, even if the doctor advised it. I am very sorry to hear of your headaches. And how about Catalina?² I am most anxious that you should have prayers offered for her although she wishes to go elsewhere, knowing how fond the sisters are of her there. I assure you that she is a grand woman and I hope you will not have to pay for your overwhelming affection for her. The thought has occurred to me, and I warn you so that you may repent of it.

I have received all your letters which reach me safely by this means. You need not send me the cost of the messenger as my brother defrays it; I owe him much in every way. The Father Visitor³ told me that he was well, when writing to me a few days ago. He is very regular in sending me news and is on satisfactory terms with the people

¹ Fuente, 111.

² Probably a postulant at Valladolid, but no particulars are known about her.

³ Father Gracian.

of the place. He is discreet and mild in his behaviour.

The Franciscans' affair happened some days ago: they did not kill the Visitor.⁴ We are really delighted about Bishop Quiroga⁵ because he is on the best of terms with our Father. The bishop⁶ and the nuncio are both extremely ill. Pray for them in your community, for the death of the bishop would be a great loss, not only to us but to the whole kingdom. You must also pray for Don Juan of Austria who has gone incognito to Flanders, disguised as the servant of a Flemish nobleman.⁷

Oh, how glad I was to hear from you that Fray Pedro Hernandez was well!⁸ I knew he was ill, but not that he had recovered. I assure you that he is not so ungrateful as his friend,⁹ but however

⁴ In conformance with faculties given him by the Pope for the reform of the religious Orders of Spain, Ormaneto had tried to bring back the Franciscan friars to a closer observance of their Rule. They resented this and sent a deputation of twelve of their leading men to complain to the Holy Father. The nuncio had sent to visit and report on the priories of Andalusia a Jesuit, whose name is not known but who had for a long while been Vicar General to the Archbishop of Seville. It seems probable that this was the Visitor to whom St. Teresa alludes. His Holiness bade Ormaneto suspend his efforts as regarded the Franciscans for a time. (*Nicolo Ormaneto* by the Rev. Cuthbert Robinson, Catholic Repository, 1920.)

⁵ Gaspar de Quiroga, Grand Inquisitor and Bishop of Cuença, who had accepted the archbishopric of Toledo, vacant on the death of Archbishop Carranza. (*Found.* ch. xv, 4.)

⁶ Diego de Covarrubias y Leyva, who was made Bishop of Cuença in succession to Gaspar de Quiroga. The nuncio died in June and Don Diego in September of the following year.

⁷ When nominated to the regency of the Netherlands, he dyed his beard and hair and went there disguised as the valet of Don Ottavio Gonzaga, brother of Prince Malfeta.

⁸ The former Visitor Apostolic.

⁹ Father Gracian.

busy he may be, always takes care to write to me; indeed he owes me that, though as far as debts go, the other owes me more.

You may be sure that a certain person will behave well to you until he finds some one else he likes, and then he will leave you at once, however much you trust him. Unless God had withheld me, I should have done long ago what you wished to do, but He prevented me and I realize that he of whom you speak is God's servant and that he and all who live on this earth deserve that we should love them. We shall be very foolish if we ever expect more from others; yet that is no reason why we should imitate his conduct. However, let us always be grateful to him for the services he has rendered us. Do not be so over critical, but write to him and try by degrees to gain liberty of spirit. Thank God, I have a great deal, though not so much as people say. May He be praised, for He is always our true friend when we seek His friendship.

The letter shall be sent to Luis de Cepeda¹⁰; I have told you of his father's death and of how much we prayed for him during his illness.

Send me the account you have for my brother, as I have already given him the one from Doña Maria de Mendoza; let me have the rest as well and the memoranda. If you have one, let me have a notice of Stephany¹¹ like the one you gave me which was very good, but let it be clearly written

¹⁰ One of the Saint's cousins, who in early life had proved dangerous to her. (*Life*, ch. ii, 3.)

¹¹ Stephany of the Apostles. (*Found.* ch. xi, 1.)

so that I am not obliged to copy it out. Do not give the task to Juliana,¹² for the exaggerations in her statement about Beatriz de la Encarnacion were intolerable. When you are quite well, will you write what you know as the Provincial has asked for it.

I am in good health, thank God. I have never been able to persuade you to take the 'jalap of the King of the Medes'¹³ when you require medicine. It was life to me and can do you no harm. Do not forward money to me by the ordinary courier or dream of doing so, for nothing would reach me. Send it by the muleteer even if you have to wait for him.

Take no notice of the interior troubles you mention; the greater they are, the more you ought to despise them. They arise from a strong imagination and a disordered body, and the devil, seeing this, contributes his share. But do not be frightened, for 'God will not suffer you to be tempted above that which you are able', and though you may fancy that you consent, you do not, but are acquiring merit. For the love of God get well, eat enough, and do not be alone or think much. Occupy yourself with what you can and how you can. I wish I were with you; I should have a number of amusing tales to tell you.

Why did you not tell me of Don Francisco's troubles? I would have written to him for I owe much to him. When you see the Countess de Osorno, remember me very kindly to her, also to

¹² Juliana de la Magdalena. (*Ibid.* ch. xii, 10.)

¹³ A drug.

my Maria de la Cruz, Casilda, Dorotea¹⁴, the Subprioress and her sister. I do not know what is to be done about the blind novice; I assure you it is an embarrassing dilemma. Father Pradanos¹⁵ is a very faithful friend; you are right in keeping up with him although there may be a change of superiors. If Father Domenek¹⁶ returned to Valladolid I should be glad if he were appointed confessor of your convent. Let me know soon how you are, and abide with God. The Mother Prioress was grieved at hearing of your illness. All here are praying for you. Always send my kind regards to Fray Domingo¹⁷ when you write to him, and tell me about his health.

To-day is All Souls' Day.

Yours,

Teresa de Jesus.

¹⁴ The first four have been already mentioned. The sister of the Subprioress, Ana de San José (de Menao), was clothed at Medina at the age of thirteen and professed in 1569 at Valladolid where she died in 1618. She was very contemplative and had a special devotion for the Child Jesus, conversing continually in her cell with the statue of the divine Infant given her by St. Teresa. One day, when her attention was distracted, He said to her: 'Take care; you are leaving Me alone.' Before her death, she became blind. (*Œuvres*, iii, p. 394.)

¹⁵ Juan de Pradanos, S.J.

¹⁶ Pedro Domenek, S.J., Rector of the college at Avila and confessor of the Saint at Toledo. He helped her greatly with the foundation at Avila and in her early troubles. (*Life*, ch. xxxiv, 3.)

¹⁷ Domingo Bañez.

CXXXI

Toledo, November 3, 1576¹

TO FRAY MARIANO, MADRID

Father Valdemoro and his brother. The Licentiate Padilla. The students from Peñuela.

Jesus be with your Reverence.

THE good Valderomo² called here to-day. I think he speaks the truth in saying that he is our friend now, for it serves his interests. He talked a great deal about what St. Paul did after having persecuted the Christians. Let him accomplish a tenth part of what St. Paul did for God and we will forgive him all he has done and will do! He asked me to beg your Reverence to receive his brother, who, if the account given of him is true, would be very useful as you are in want of preachers; but I am afraid that as our Father is expelling religious who have come from other Orders, he will not admit him. I think the best way of showing my friendship is to pray for him. You will know the proper course to take.

¹ Fuente, 112.

² It was probably this good father, Prior of the Mitigated at Avila, who deprived a prioress of Medina of the office in which St. Teresa had placed her and compelled them both to return to Avila. There, in the spring of this year, he seized St. John of the Cross and Father German at the convent of the Incarnation of which they were chaplains and carried them off by force to Medina. The nuncio Ormaneto compelled him to send them back and forbade the Calced to interfere with the convent. (Fray Andrés.) See *Letter* to Rubeo, Feb. 15, 1576. For the trouble with the Calced at Medina, see *Letter* to Father Gracian, end of Oct. 1575, which may refer to Valdemoro. For the latter's friendship with the Reform, see *Letter* to Fray Mariano, Oct. 1576.

We are praying fervently for the health of those señores: may God grant it as He sees the need. I am very anxious about our good Father Padilla's troubles; the devil is sure to make war against such great works as he is doing. May God grant him health and strength, and make your Reverence and the Father Master very holy!

I have heard no more news of our affairs; I think you are the first to learn them at Madrid. I am going to give Valdemoro a letter to-morrow to present to you. If it pleads for his brother, my real wish is that you should decide on what serves God most.

The young friars³ seemed to me to be saints. To see such souls fortifies us to undergo whatever trials we may meet with.

To-day is November 3.

Yours,

Teresa de Jesus.

³ Some students from Peñuela.

CXXXII

Prefatory note

THE General having ordered St. Teresa (Angela) to retire to some convent, Father Gracian had assigned Toledo to her for a time; he now seems to have been thinking of moving her to Malagon where the prioress was extremely ill and negotiations were going on with Doña Luisa de la Cerda about building the new convent. Possibly Father Gracian meant Salamanca, where the nuns were in constant trouble with their landlord, Pedro de la Vanda. The *soubriquet* 'Joseph' stands for our Lord; 'owls' for the Calced; 'eagles' for the Discalced; 'Matusalem' for the nuncio Ormaneto; 'Perucho' for Valdemoro; and the 'great Angel' for Bishop Diego de Covarrubias.

Toledo, November 4, 1576¹

TO FATHER GRACIAN, SEVILLE

Profession of Casilda de Padilla. Valdemoro and his brother. The Saint's retirement into a distant convent. Matusalem.

JESUS!

May the grace of the Holy Spirit be with your Paternity.

I HAVE written to you several times lately: God grant you receive my letters, for I am distressed at knowing how many I send and how few are delivered.

The enclosed letters came from Valladolid to-day. They announce the arrival of the dispensation from Rome for Casilda's profession, and her great delight at hearing of it. I thought we need not

¹ Fuente, 113.

wait until your Paternity could give her the veil yourself as we never know what may happen in this life, and the safest is the best. I beg you, as a charity, to send leave at once by several messengers, so that the little angel may suffer no more delay, for it costs her dear. They have already told, or will tell your Paternity, to whom Casilda has sent her account of her life,—one of them is Fray Domingo, but if I have time to read her letters, and that she addressed to me contains more details, I will send it to you.

I must tell you that Perucho came here the day before yesterday. He reminded me that as St. Paul persecuted the Christians and was touched by divine grace, the same thing may happen to him, so that he may turn over a new leaf. I believe his conversion will last as long as suits his own ends. He feels absolutely certain that Paul will proceed against them all, but says he will be the first to welcome him. His brother was driven out by the owls though he was a great saint and preacher—in fact, faultless. He was formerly a Dominican but now wishes to join the eagles. If he really is what Perucho says, it would do us no harm to receive him, for we are in need of preachers. The worst of it is that all this appears to me a fable. Oh! what a great friend I have in this father! God deliver us from him!

The man who gave us the site for the convent wishes us to have a weekly Mass said for him and he will build us six good cells. I told him your Paternity would not consent to it. I fancy he will

content himself with less or perhaps with nothing at all.

I am afraid we shall lose Matusalem. Whether or no, tell me what Angela is to do if he dies, for she will feel scrupulous about obedience if she goes anywhere of her own choice. The place mentioned is a long distance away and she would be worse off there than she is now, at least as regards her health. Still, she is more needed there and comfort is not the thing to be considered as it would be a mistake to care for that in this world. Certainly it would be best for her to be near her confessor Paul, and it would be the more suitable, except as regards the foundation in question, for evidently Toledo is a far worse place than even Avila for business matters. Will your Paternity send your decision to her as you know her well, because, if the nuncio died she might not be able to wait for your reply if she were told here to go to any particular place, which would be a great grief to her.

Will your Paternity also examine whether, if she is called upon to name or choose a place of residence, she ought to be ruled by what the former Visitor said, for unless necessity requires her to go elsewhere, perhaps it would be more perfect than making her own choice. Consider the matter very carefully, my Father, for your decision, right or wrong, will be made public. I do not think the state of affairs would last long, for we should soon have another Matusalem; still, the thing might happen. God help me! What liberty of spirit this woman possesses amidst all these changing events!

It does not seem to her that any of them could be harmful either for her or for her Paul. Joseph's words work great things since they have brought her to this. But what learning and eloquence Paul possesses! It is a matter for which to praise God! Will your Paternity bring the affair to Paul's notice and answer me for charity's sake, for we can lose nothing by that and much would be lost if the advice of others were followed.

We are praying earnestly for Matusalem and the great Angel, for, though I do not know why, I am most grieved about the latter. May His Majesty restore his health and preserve you to me for many years, making you very holy! Amen, amen.

To-day is November 4.

Your Paternity's unworthy subject and true daughter,

Teresa de Jesus.

CXXXIII

Toledo, November 8, 1576¹

TO MOTHER MARY OF ST. JOSEPH,
PRIORESS OF SEVILLE

*Postulants related to Garci Alvarez. Those sent by
Father Nicolas and Don Pablo. Business affairs.
Letters.*

Jesus be with your Reverence.

I HAVE not time to say all I want to you. The muleteer brought me your letter to-day: the longer your letters are, the better they please me. I have received so many to-day that I have not time enough for this and have been unable to read those from the sisters, to whom I beg you to remember me very affectionately.

I had already told you that you must accept Garci Alvarez' sisters: I think my letter must have reached you by now. If they are so good, there is no cause for delay. I am sorry to hear that you are receiving nuns without dowries and that your situation does not improve. Endeavour at least to have the three hundred ducats in hand that you ought to pay poor Alonso Ruiz this year, for he has to provide food for himself and his flock of sheep at Malagon with them. I have even been trying to find some one who will assist him besides, and my own brother consents to help him. Indeed it seems to me a matter of conscience to repay Alonso Ruiz what you owe him as he has so very little to live on at Malagon.

¹ Fuente, 118.

Although Nicolas' postulant may not be very perfect, I should not send her away. Remember me kindly to him and say that his cousin has called on me and sent me an alms.

I cannot decide about Pablo's daughter until I have re-read the letter, as I did not grasp its meaning. Why are you in such a hurry before her year of novitiate has expired? If they give you two thousand five hundred ducats² besides what has to be paid this year, you may well renounce what would come to her later on, for these inheritances are not for us and result in nothing. So accept no inheritance, but let Don Pablo undertake to pay the part of the sum which is to be spent on the house. Do not let the thought of accepting any inheritance pass through your mind but tell them that you cannot agree to it as you must possess no annuity. However, you need not write to me about the matter as you can judge best. I do not wish this dower or that of Beatriz to be lessened, but that they should both be given you together, for you will never be free from your troubles as long as you have to pay a certain sum every year, and instead of removing an evil you would doubtless lose a great deal in the end. I will write to Valladolid about the lay-sister³ and let you know the answer at once.

I am well. To-day is November 8.

I shall send my letters to our Father addressed to you instead of to him, with two or three crosses

² *Letter* of Sept. 7, 1576. The mss. at the National Library, Madrid, has 2,500 ducats; but according to the following letter it should be only 1,500.

³ See *Letter* of October 13, 1576.

on the cover—three are better than two or one. There are several letters in the parcel I am sending with this. Will you ask our Father not to write the address on his letters to me but to let you do it, and will you put the same sign on them. This is more deceptive and a better plan than my former one. God grant that you were telling the truth when you said you were well. Abide with Him.

Yours,

Teresa de Jesus

I have already told you that I sent your letters to my brother and that he was delighted with them. He is in good health; the Mother Prioress of St. Joseph's⁴ is in her usual state.

CXXXIV

Toledo, November 11, 1576¹

TO MOTHER MARY OF ST. JOSEPH,
PRIORESS OF SEVILLE

Precautions to be taken about letters. Health of the prioresses. Father Gracian. Postulants. Indiscreet mortifications of the nuns at Malagon.

Jesus be with your Reverence.

ALWAYS be careful to note on a scrap of paper the questions that you wish me to answer, for your letters are long and although the pleasure they give me makes them seem short, they contain too much for me to read when I am pressed for time. I wrote to you by the courier two, or three, or

⁴ Probably Maria de San Jeronimo, who represented St. Teresa at Avila when the Saint was absent.

¹ Fuente, 119.

perhaps four days ago, saying that I should mark with two crosses the letters addressed to you which are meant for our Father. Let me know when you have received this notice as I shall not do so until then.

I assure you that I am much distressed about your fever. Why did you tell me that you were well? I am annoyed with you about it. See whether the fever is caused by any obstruction and attend to it; do not let the malady become chronic. However, I fancy that it leaves you from time to time, which is a consolation. Perhaps friction or something of the kind might mitigate it; be sure to ask the doctor. I think you are accustomed to be bled once a year; as the Mother Subprioress² suggests, that might do you good. You must take precautions so that the malady may not become incurable. May God cure you!

I have not heard from Malagon for some time and feel very anxious concerning the health of the Prioress about which the doctors hold out little hope, for all the marks and symptoms point to consumption. God is life and can bestow it. Do not cease praying for her and for a person to whom I owe much.³ Ask all the sisters to do the same and remember me kindly to them. Their letters give me great pleasure; I do not know whether I shall find time to answer them. I assure you that I envy you all very much on account of your happy and peaceful enjoyment of our Father's

² Maria del Espiritu Santo.

³ Don Francisco de Salcedo, who had lost some money. (*Letter to Don Lorenzo, November, 1576.*)

company. As I do not deserve such peace, I have no right to complain. I am very glad that you have such compensation for your troubles; indeed, I do not know how you would be able to bear them without it. In spite of all, I request you to order the Mother Subprioress on my behalf to take what is spent on our Father from the forty ducats owing to St. Joseph's. Do not neglect this: you would lose by it. Look upon whatever you spend as paid off your debt and subtract it from the reckoning. I am amused at thinking how the good Subprioress will set down even the water used—and she will do right, for I wish her to keep a minute account of everything except any insignificant alms you receive, otherwise I should be annoyed.

You never tell me who is our Father's companion⁴; that is the only grievance I have against you at present. I do not wish any one at los Remedios⁵ to know where our Father takes his meals for it might open the door to other superiors, which could not be allowed. Believe me, we must look to the future lest we should have to render an account to God for having begun such a custom.

I feel anxious at seeing that the nuns you take do not free you from your difficulties in the least. Father Garci Alvarez must have received my letter telling him that his relatives had been accepted. I wrote to your Reverence as well saying that they should endeavour to bring some money with them

⁴ Fray Miguel de la Coluna, who calumniated Father Gracian later on. The other companion was Fray Andrés.

⁵ Priory of the Discalced friars at Seville.

towards the payment of your rent; as for the inheritance of which you speak, it must be worthless. I do not wish you to wait until you do not know where to turn, but desire that you should see your way before you become overwhelmed with debt.

I have given the community at Salamanca leave to accept a postulant who, they say, will bring her dowry with her. Three hundred ducats were meant to wipe off the debt you owe to Malagon, and a hundred more to pay what is due to Ascension Galiano,⁶ but the girl has not yet arrived; pray God to bring her there. I assure you that my wish to set you free from anxiety puts you under a great obligation to me. Why do you not tell Juana de la Cruz to give you her money at once, so that your burden may be lightened? It is not a thing to be careless about. Let Vanegas⁷ give you at least enough to settle your debt to Alonso Ruiz. As I said, it is a matter of conscience to repay him without delay, for you know his need of the money.

I have just been reading about Don Pablo's affair again.⁸ Do not let him think that we are anxious to have his daughter but that we would rather the question should be dropped. Be convinced that this is the best plan for many reasons. Those who bargain as he does pretend to be rich to-day and tomorrow say they have lost everything. During their parents' life time they exaggerate their expectations, but inherit little in the end. The best

⁶ Syndic of the convent at Medina.

⁷ Mariana de los Santos (Vanegas) (*Letter of Sept. 7, 1576.*)

⁸ Pablo Matias. (*Ibid.*)

arrangement would be, if his daughter's dowry would be fifteen hundred ducats, that he should pay off what you owe for the house. Do not accept any inheritance, nor allow him to arrange to give her less; but if you can get more, take it. Get some one to say to him: 'Why should you cause disunion among your children by making a convent co-heir with them?' It would not be much if he gave his daughter two thousand ducats.

As regards the Portuguese postulant⁹, they say that her mother could pay her portion. I think she would be the best of any. After all, you will want for nothing, as, when least you think of it, God will give you a nun who brings more than you need. If the captain were to provide the chancel of your chapel, it would not be a bad plan. Send him presents sometimes to show your gratitude, although there may be no reason for it.

Before I forget it, you must know that I have heard of certain mortifications they practise at Malagon. The Prioress tells one of the nuns to slap another sister suddenly; this invention has come from Toledo.¹⁰ The devil seems to be teaching such things under the pretext of perfection that souls may be put in danger of offending God. On no account order or allow the nuns to slap or pinch one another as they do at Malagon, or bring your daughters up with such rigour as they do there, for they are not slaves nor are useless mortifications to be practised. I assure you, my daughter, that there is need to watch very vigilantly over the inventions of these

⁹ *Letter* of Sept. 26, 1576.

¹⁰ *Found.*, ch. xviii, 14.

foolish prioresses, for I have learnt of things that have given me much pain. May God make you a saint. Amen.

My brother and Teresa are well. Your letter mentioning the four *reales* never reached him, but he has received the others. He is delighted with them and prefers your nuns to those of this part of the country.

To-day is November 11.

Yours,

Teresa de Jesus.

I beg you to see that our Father answers me about the business affairs mentioned in my letter to him. I wish you to keep it before his mind lest he should forget.

CXXXV

Toledo, November 11, 1576¹

TO FATHER GRACIAN, SEVILLE

The Saint rejoices at his having written to Rome. Comparison between Father Gracian and the Franciscan Visitor. The nuns of Seville. Elena de Quiroga and her daughter.

JESUS!

May the grace of the Holy Ghost be with you,
my Father.

I WROTE to you last week during the Octave of All Saints to tell you how pleased I was to receive your last letter, short as it was. You mention that you have written to Rome; please God

¹ Fuente, 114.

the attempt may be successful and that opinions may not be divided on the subject. I also told you how delighted I was with your letters to Father Mariano which he sent me at my request. The course of events made me thank God heartily. I do not know where you got the brains for such tact and address. Blessed be He Who endowed you with them, for it is clearly His doing.² Let your Paternity be careful to remember this and not become self-confident, as I assure you Father Buenaventura³ is, to an extent that astonished me when I heard of it. He thought everything would be an easy matter for him to manage and consequently effected nothing at all. This great God of Israel desires to be praised in His creatures, so we must, like your Paternity, do all we can to forward His honour and glory, instead of our own interests of which His Majesty will take care in His own good time. Our duty is to acknowledge our own baseness and magnify His greatness. But how foolish I am, and how my Father will laugh when he reads this!

God forgive those 'butterflies'⁴ of Seville who enjoy at their ease what cost me so dear when I was there. I cannot help envying them, yet I am

² As for some unknown reason, the two messengers nominated by the chapter of Almodovar were not sent to Rome, Father Gracian wrote to the General but his letter does not appear to have been preserved nor to have had the effect it would have produced if sent years before.

³ Fray Diego de San Buenaventura, Visitor Apostolic of the Franciscan Observants of Andalusia.

⁴ The Discalced Carmelite nuns. In his testimony for St. Teresa's canonization, Father Garci Alvarez declared that on the anniversary of St. Teresa's death, while preaching to the sisters at Seville on the subject, his mantle became filled with white butterflies. The cloak is still kept by the community.

delighted at seeing their efforts to bring Paul⁵ some comfort, and the secrecy with which it has been done. I gave them all sorts of foolish advice; they can laugh at me in return. Could I have deprived myself of the consolation of procuring some comfort for one who needs it so greatly and who is so hard worked? I know Paul's virtue is above such things, and he understands me better now than ever. But lest it should cause any offence, I beg of you not to establish yourself at the convent as chaplain,⁶ except in the case of which I speak. This is that case, and I assure you that if the only result of all I suffered in making this foundation were that it afforded you some help, I should count it as well endured, and I thank God anew that you find some place of refuge there instead of with seculars. The sisters give me great pleasure by writing to tell me all the details of what happens, for which I have to thank your Paternity as they say they do it by your order. I am sincerely glad to learn that you do not forget me.

Doña Elena⁷ has added her daughter's inheritance to the dowry she will give for herself if ever she enters. She says that she ought to bring with her two choir and two lay postulants and that after the convent is built, the money will suffice for a charity-fund as there is at Alba. However, she submits all to the decision of your Paternity, Father Baltasar Alvarez, and myself. It was he who sent

⁵ Father Gracian.

⁶ As a rule, the Discalced friars did not hear the nuns' confessions.

⁷ Doña Elena de Quiroga, (*Found.*, ch. iii, 13.) whose daughter had taken the habit on January 13, 1575, at Medina, entered that convent in 1581.

me her request as he did not like to answer until he knew my opinion. I carefully considered your Paternity's usual line of action, and after much thought and consultation, wrote the enclosed reply. If you do not approve of what I have said, let me know about the matter, but take note that I do not wish houses founded in strict poverty to have revenues later on.

May God protect your Paternity for me.
Your Paternity's unworthy daughter and servant,
Teresa de Jesus.

CXXXVI

Toledo, November, 1576¹

TO FATHER GRACIAN, SEVILLE

The Saint warns him to be reticent with the nuns and not to read her letters to them.

. . . . TIME will deprive your Paternity of some of your ingenuousness which I am convinced is that of a saint. But as the devil strives to prevent our all becoming saints, those who, like myself, are wicked and malicious try to deprive him of the opportunity. There are many reasons why I may feel and express affection for you and why all the sisters may not do the same: nor are all superiors like my father, towards whom they can act with perfect simplicity. Although God has bestowed on you this treasure of guilelessness, you must not suppose that every one has preserved it to the same extent, and I assure you that I fear men's robbing

¹ Fuente, 115. The beginning and the end are lost.

you more than Satan's injuries. Whatever the nuns learn of my doing and saying to you (I know to whom I am talking and my age permits of it) they imagine is allowed to them, which is reasonable. This does not mean that you are to cease to love them, but that you are to bear them very strong affection.

It is the fact that, wicked as I am, ever since I have had nuns in my charge I have acted with such reserve and circumspection, watching over the points whereby the devil could tempt them through me, that, glory be to God Who has helped me in the matter, I believe they have detected few very grave faults in me. I own that I have striven to hide my imperfections although they are so numerous that the sisters have discovered some; for instance, my love for Paul and the care I take of him. I often explain how important he is to the Order, that we are forced to act as we do, and that, but for that, I should behave differently.

How prosy I am! But do not let my Father be wearied by what I say. You and I are charged with a heavy burden of which we must render an account to God and man. Knowing the love that prompts my words you will forgive me and grant me the favour I have asked before—that of not reading my letters in public. People's minds differ, and there are some things that superiors should never say outright. What I write either about others or about myself should be told to no one. There is a great difference between our discussing a matter privately or in the presence of some one else, even my sister. I should not like any one to

overhear what I say to God nor to disturb my intercourse with Him, and it is the same as regards Paul. . .

CXXXVII¹

Toledo, November 1576.

TO DON LORENZO DE CEPEDA

Payment of the debt owing to Don Lorenzo by the Prioress of Seville. How to benefit our own soul by our riches and how we should bear their loss. Loss of property by Don Francisco de Salcedo.

. . . . I assure you that this error must have been exploded; there was such a disturbance among them about it that the matter could not be kept secret.

She² tells me that she has your money already collected in the convent but does not dare deliver it except to some person chosen by you and introduced by a letter from you. Find out when the muleteer leaves Avila for Seville, for if he is a man to be trusted with bringing, or rather fetching the money, that would be the most convenient way.

Alonso Ruiz is going there on business of his own; if he should be prevented he says that some one from Malagon must go instead. He would be glad to undertake the affair for you as just now he has nothing to do in Malagon. It would be best for him to manage the whole matter, and a great

¹ P. Grégoire discovered this letter at Saragossa and published the text which unfortunately is both incomplete and deteriorated; there is no doubt that it concerns Father Francisco de Salcedo.

² Mother Mary of St. Joseph, Prioress of Seville, to whom Lorenzo had lent money for the foundation of the convent,

charity to give him the commission which would help him out of his difficulties, while you would lose nothing by it.

When I began writing this letter I fancy that I cared more for aiding these poor people who are so good, than for any advantage you might gain. Yet I wish you were very rich since you make such use of your money. I was thinking, this very morning, that you had better defer the marriage of your sons so that you may be able to do more for the good of your soul, as when you incur other expenses you will not be able to spend so much in charity. In the end, all that will remain to you of what you have worked so hard to earn will be the merit of having spent what you could in the service of Him Who in return will repay you with His kingdom of which death cannot deprive you. May His Majesty bestow this kingdom on you as He can do.

. . . Both your character and your gift of fortitude make you far more capable of bearing interior trials than [Don Francisco de Salcedo]. You must always show him great cordiality or he will fancy you find him troublesome. Perhaps it would be true to say that I owe more to him in every way than to any one else in this world, he having been the first to enlighten me, for which I am extremely attached to him. I deeply regret that he does not show more fortitude in bearing the trial of this lawsuit sent him by God, for I cannot believe that it comes from any other source. Pray that Don Francisco may realize this and may fret no more about it. Unless we are detached from all

things, our soul is disturbed when we lose the wealth which is so fleeting compared with eternal goods. Thus we forfeit the merit we might have gained better than in any other way. Still, we must not forget that those to whom God has not granted the grace of perfect detachment will find no comfort in our telling them this, and can only be consoled by seeing that we sympathize with them.

While reflecting to-day on how God distributes riches as He chooses, I wondered how such a man who has served Him faithfully for many years and who cares more for the poor than for his own interests, could be so grieved at the loss of money, I thought that it would have mattered little to me; but then I remembered how unhappy I felt at Seville on seeing you in danger of losing your fortune. In fact, we never know ourselves, and it must be best to leave all for the All.³ Lest human nature should render us slaves of what is base, let those who cannot attain to this meditate frequently on the subject. You yourself should do so, and when nature rebels, recollect that

³ See St. John of the Cross, *Ascent of Mount Carmel*, Book 1, ch. xii.

CXXXVIII

Toledo, November 13, 1576¹

TO DON FRANCISCO DE SALCEDO, AVILA

St. Teresa consoles him for the loss of his fortune, and thanks him for his kindness to the nuns. A chalice.

JESUS!

May the grace of the Holy Spirit be ever with you.

OUR Lord seems treating you like a valiant soul, for by depriving you of your income He must wish to give you interior liberty. May He be blessed for all He does! He enriches the soul of those He loves by exercising them in bearing trials. I was very sorry when I heard the news; I spoke to our Father Visitor about it but he had already been told by the Most Illustrious President of the Royal Council.² I thought it was well the latter was aware of the fact, for he cannot fail to provide for you, knowing that you have no means of subsistence. May our Lord grant that this trial He has permitted may make you serve Him better! All of us who love you in Him must wish this, since it is best for you. Both I and the sisters here are praying fervently for this and the nuns there³

¹ This letter, which belongs to the Carmelite nuns of Logroño, was first published by P. Grégoire, by whose kind permission it is translated from the Spanish. Unfortunately it is in a very bad state of preservation. Although the name of the addressee is not given, there is reason to believe it was Francisco de Salcedo.

² Bishop Diego de Covarrubias.

³ At Avila. On the death of his wife in 1570, Don Francisco was ordained priest and served the convent of St. Joseph gratuitously as chaplain and confessor. He cannot have lost all his fortune as he built

will join us. Therefore you cannot but receive what will benefit you most: so be hopeful and cheerful and I . . . told me . . . that it was nothing . . . very well The Mother Prioress has been too ill to write to me about the matter. I thank God for the fatherly kindness you always show to the nuns; may He repay you, for you never weary of it. His Majesty will not be ungrateful, as He is a good Pay-master. I do not . . .

. . . therefore they are not going to consecrate the chalice. They say it will come soon, and I will send it to you safely at once. Meanwhile I beg you not to forget to pray for me during the holy Sacrifice. May His Majesty preserve you for many years and grant you the sanctity I ask for you. Amen.

September 13.

Your unworthy servant,
Teresa de Jesus, Carmelite.

a chapel in the conventual church in which he was to be buried, and left a considerable legacy to the nuns.

CXXXIX

Toledo, November 19, 1576¹

TO FATHER GRACIAN, SEVILLE

Fresh regulations imposed by Fray Jesus de Roca on the friars. The foundation at Granada.

Jesus be with Your Paternity.

YOU see what a burden Fray Juan de Jesus² has laid on us by his acts of the visit, which in my opinion only add unnecessarily to the constitutions given by your Paternity. My nuns dread lest, in the future, severe superiors should trouble and overburden them. The thing is useless. It is extraordinary that Visitors do not think they have done their duty unless they have made new regulations. If the friars are to have no recreation on Communion days, are those who say Mass daily never to have recreation? Or if priests are not to keep his rule, why should the other poor religious do so? This father wrote to me saying that as that house had never been visited, rigid regulations were needed. It may be so: certain matters may have required putting in order. But if merely reading his acts tires me, what would it be to keep them? I do not think our Rule allows of severe superiors: it is severe enough in itself.

¹ Fuente, 116.

² Juan de Jesus (Roca) had been appointed zelator by the chapter of Almodovar. At present his regulations only affected the friars, but St. Teresa seems to have foreseen what her daughters would suffer from such innovations after her death.

Father Salazar³ is going to Granada, having been summoned there by his great friend the Archbishop. He is very anxious to establish a convent of our nuns there, which would not displease me as the foundation could be made without my presence. But first I want to know what Cyril⁴ thinks of the project, as I do not know whether the Visitors⁵ can give leave for convents as they can for priories. That is, provided the Franciscans do not forestall us there as they have at Burgos.

Santelmo⁶ is extremely annoyed with me for sending away his novice, but I could not in conscience do otherwise, nor could your Paternity. We have done all we could under the circumstances, and when the matter affects God's service, the world must go to the wall. I have not let myself be troubled about it, nor need your Paternity. No good would come from acting against the will of our sole Good. I assure you that had it been the case of a sister of my Paul (and I can say nothing stronger than that) I would not have done more for the novice. Santelmo has acted most unreasonably: he is angry with me because I believe what my nuns tell me: he fancies that the Prioress is prejudiced and that all they say against his novice is exaggerated. He is arranging with other persons attached to the Court for her entrance at Talavera: that is why he sent for her. God deliver us from standing in need of creatures! May He be pleased

³ Gaspar de Salazar, S.J.

⁴ 'Cyril' and 'Paul' stand for Father Gracian.

⁵ The Visitors Apostolic. See *Letter* of May 27, 1571, Pref. note.

⁶ Father Francisco Olea, S.J. See *Letters* of Oct. 21 and 31, 1576.

to let us see Him where we shall need no one but Him! Santelmo says that I have taken this course because I need him no longer—in fact, he has been told that this is one of my tricks. But when have we ever needed him more than while we were arranging to dismiss his novice? How they misunderstand me! God grant that I may always understand how to carry out His will! Amen.

To-day is November 19.

Your Paternity's unworthy servant and subject,
Teresa de Jesus.

CXL

Toledo.¹

TO FATHER GRACIAN, SEVILLE

Isabel's song. Her detachment. The doctor's visit.

... My Isabel² improves every day. When I went to recreation, which rarely happens, she laid down her work and sang:

Oh, see to recreation
The Mother Foundress³ enter!
Then let us dance and sing her songs,
With music to content her.

It only lasted for a moment. When she is not at recreation she is in her hermitage, so absorbed in her Infant Jesus and His shepherds and her work, or in her 'meditations' as she calls them, that it is a matter for which to thank God.

She asks to be remembered to your Paternity

¹ Fuente, 117. This letter consists of two fragments belonging to other letters of uncertain date.

² Father Gracian's sister, aged ten. Doña Juana was her mother.

³ St. Teresa's title in the Order was Madre Fundadora.

and begs you to pray for her; she would like to see you but not Doña Juana or any one else because, she says, they belong to the world. She affords me the greatest amusement, but I have so much writing to get through that I can spend little time with her. . .

Our Isabel has become an angel. The little creature's character makes one praise God. To-day the doctor, contrary to his custom, passed through a place where she happened to be. When she saw that he had noticed her although she had run away at once, she cried out that she was excommunicated and would be turned out of the house. She amuses us immensely; everybody is very fond of her and with good reason. . . .

CXLI

Toledo, November 19, 1576¹

TO MOTHER MARY OF ST. JOSEPH,
PRIORESS OF SEVILLE

A Latin scholar. On confessions. A habit from Caravaca. Father Gracian and his health. The convent of Malagon. Prudent advice. The nuns' habits.

JESUS!

May the Holy Spirit be with your Reverence,
my daughter.

I HAVE received your letter of November 3; I assure you that you never weary me; in fact, you rest me after other fatigues. I am much amused at your writing the date in full: God grant

¹ Fuente, 120.

it is not done to avoid the humiliation of people's seeing your ciphers!

Before I forget it, let me tell you that your letter to Father Mariano would have been capital had you left Latin quotations alone. God forbid that any of my daughters should boast of being Latinists! Never do it again, nor allow any other nun to do it. I would far rather they should boast of being taken for simpletons instead of rhetoricians, for it is more like the saints. This is what you gain by enclosing open letters. However, now that you have made your confession to our Father, you will be more mortified. Tell him that I made what was almost a general confession to the priest I mentioned in my letter,² and that it did not give me a twentieth part of the trouble of the confession I was to have made to him.³ Is not that an evil temptation?

Ask the nuns to pray for my confessor who is a great comfort to me; and it is no small thing that a confessor should content me. Oh! how wise of you not to choose the one who tormented me at Seville, where I found no solace whatever, for as

² Don Alphonso Velasquez, canon of Toledo. (See *Letter to Father Gracian*, September, 1576 and the Relation, p. 92.)

³ In his *Peregrinacion*, Father Gracian says: 'While we were in Veas, the holy Mother asked me to mortify her. I thought over what I could do, as the ordinary mortifications, such as carrying a cross on her shoulders in the refectory, were a pleasure to her. So I told her to prepare a general confession of all the sins of her past life, as I wished to hear it. I knew that nothing so afflicted her as to think of her misdeeds, and I left her to go about in a state of misery from day to day, putting off her confession on one flimsy pretext or another, and at last I told her that I did not care to hear it, which she felt keenly.' (Dial. XIII.) Another mortification he inflicted was that she should have her portrait painted. (See *Minor Works.*, p. 224.)

you know, the comfort our Father afforded me was mingled with much anxiety and the consolation you could have given me because of my great love for you, was withheld by you. I am glad you recognize my fondness for you now. As for the other at Caravaca—may God forgive her!⁴ Still, she regrets her conduct now, so powerful is the truth. She sent me a serge habit to-day which suits me better than any I have had, the material being both very coarse and light. I thanked her sincerely as the other habit had worn too thin for winter wear. The sisters made me the tunics too, but they never wear linen tunics during the summer nor do they dream of such a thing, though their fast is very severe. Now I see that I really am becoming a nun at last: let the sisters pray that it may continue.

I told my brother that you had in hand the money owing to him; he will send the muleteer from Avila for it, but you would do well not to entrust the man with the sum unless he brings an authorization. Take care to remind our Father to speak to the Duke about the matter he mentioned to me, for he is so busy and so unaided that I do not know where he will get the strength he needs unless God works a miracle. I do not think the idea ever occurred to me of objecting to his taking his meals in the parlour, for I see there is urgent need that he should. I meant that he should not visit you often except for that purpose, lest people should notice it and oblige our stopping it altogether. In fact, I shall never be able to repay you

⁴ Letter of July 2, 1577.

for the charity you have shown me by providing for his Paternity. Tell the sisters so, particularly my Gabriela who ventured to introduce the subject in her letter to me. Remember me very kindly to them and to all my friends, and send a very warm greeting from me to Fray Antonio de Jesus, for whose cure we are praying earnestly. The Mother Prioress and I were much grieved at hearing of his illness. Give my kind regards also to Fray Gregorio and Fray Bartolomé.

The health of the Prioress of Malagon is worse than ever; however, she consoles us a little by telling us that the wound is not in her lungs, nor is she consumptive. She adds that Ana de la Madre de Dios, a nun from this house, suffered from the same complaint and has recovered. God can work the same cure for the prioress. I do not know what to say about all the troubles God has sent that community, and their illnesses are accompanied by the direst poverty, for they have neither corn nor money, but only a world of debts. As I told our Father, Salamanca has in hand the four hundred ducats owing to them, and God grant that sum may suffice to free them from their difficulties. I have sent for part of that amount. There have been large expenses of many kinds at Malagon. That is why I do not wish the prioresses of our convents, whether endowed or not, to be too generous, as it results in the loss of everything. The whole of the burden has fallen upon poor Beatriz;⁵

⁵ Beatriz de Jesus. (See *Letter* of Sept. 20, 1576.) This is an allusion to the proverb: 'For want of good men, my husband was made mayor,' (a great favourite of St. Teresa's).

she is the only one in good health, and has taken entire charge by request of the prioress, 'for want of good men,' as they say.

I am very glad that you are in no need of 'good men'. Do not be foolish about keeping an account of the payment for the letters and the other matter I mentioned; you would lose by it, and the thing is absurd. I am sorry that Fray Andrés⁶ is our Father's companion for I do not think he knows how to hold his tongue, and I am still more sorry that our Father takes his meals in the Calced Carmelites' priories. For the love of God, warn him to be careful and persuade him to eat at the priory of los Remedios as soon as his work is done, for he seems to me to be tempting God. May His Majesty watch over you for me and may He make you all saints. I have several more letters to write.

To-day is November 19.

Yours,

Teresa de Jesus.

Please turn over the leaf.

I have already told you that I received the letters enclosing those from the Indies and Avila; I should like to know who sent them so that I may answer them; also when the fleet sails.

I am glad to hear that you bear your poverty so well and that my God provides for you. May He be for ever praised! You did rightly in giving the tunics to our Father, for I did not require them. What we all require is that you should not let

⁶ Nothing further seems to be known about this friar.

him take his meals with these people,⁷ and that he should be very cautious about it, since God has shown us such mercy as to preserve his health among all his labours.

I prefer that the nuns should wear linen when they need it, rather than this mixture of wool and linen which opens the door to relaxation, so that the constitution⁸ would never be kept as it would be were linen worn only in cases of necessity. Besides, this stuff is nearly as warm as woollen: nothing would be gained by it, therefore serge must still be used. The constitution which rules that the stockings must be made of hemp or serge is never kept, I am sorry to say. Speak to our Father about it some day and ask him to substitute for the directions as to the material for the stockings simply that they are to be made of cheap stuff. Be sure to let me know about it. Or else let stockings be mentioned with no further detail, which would be best.⁹ Do not forget to tell him.

Keep him from going to visit the province as long as you can, until we see how certain matters go on. Did you notice what a charming letter he wrote to Teresita? People can never say enough about her and her virtues; Julian¹⁰ speaks wonders of it, and that means much. Read the enclosed note from Isabel to his Paternity.

⁷ The Calced Carmelites.

⁸ The use of linen, except in illness, has always been forbidden in the Order. In his visitations, Rubeo sent his secretaries from cell to cell to collect the garments of which the fashion or material was contrary to regulations. (See *Found.* Introd. xxiv.)

⁹ Constitution 12.

¹⁰ Father Julian de Avila.

Relation dated November 21, 1576. Toledo.

ONCE, on the feast of the Presentation, I was praying earnestly for some one. I thought his property and freedom were obstacles to the great sanctity I wished for him. While reflecting on his delicate health and all the light he gave to souls I heard the words: 'He serves Me well, but it is a great thing to follow Me stripped of all things as I was on the cross. Tell him to trust in Me.' The last words referred to my doubt whether his weak health would allow him to lead so perfect a life.

CLXII

Toledo, November 26, 1576¹

TO MOTHER MARY OF ST. JOSEPH,
PRIORESS OF SEVILLE

Isabel, Father Gracian's little sister takes the habit.² The Discalced nuns take charge of the convent of Paterna. Incompetent directors. The Jesuits of Seville. The Prioress of Malagon.

Jesus be with you, my daughter.

I RECEIVED two letters from you, together with our Father's, on the feast of the Presentation of our Lady. Never omit telling me any news on the ground that our Father will inform me of it; he does not do so. Indeed, I am surprised at his writing as much as he does, considering the work he has on hand. I did not receive the letters you say you sent *via* Madrid containing an account or memorandum of the recent disturbances. I do

¹ Fuente, 121.

² Isabel (Isabelita) de Jesus (Dantisco), born in 1568, professed in 1584, aged 16. She died at Cuerva in 1640.

not think any of mine have been lost except the first packet in which I told you my little Isabelita has been clothed and how I enjoyed seeing her mother. The parcel included letters from the prioress and sisters with some petitions addressed to our Father. As he has not answered, I fear they have gone astray. Let me know the first time you write.

I told you in my letter that when I laughingly asked my Isabelita whether she was betrothed, she answered very gravely that she was. I said: 'To whom?' She replied unhesitatingly: 'To our Lord Jesus Christ.'

I felt very envious of our sisters who went to Paterna—not because they travelled with our Father, for I forgot that when I saw that they were going there to suffer.³ God grant this may be a beginning of His making use of us. The community there is so small that I think our nuns will have little to endure, unless perhaps from hunger as they tell me they have nothing to eat. Send them the enclosed letter with great precautions and forward any you receive from them to me, so that I may see how they are getting on. Write to them constantly, and encourage and advise them. It is a great trial for them to be so isolated.

³ There was a small convent of Calced Carmelite nuns, under a prioress named Jeronima, at Paterna, near Seville. Scandal had been busy about them: their observance was lax, and Father Gracian sent Sister Isabel de San Francisco (de Vega) from Seville to act as prioress with Isabel de San Jeronimo (Urena y Bacca) as her companion. They were joined during January by Margarita de la Concepcion, lay sister. Yepes says that the Archbishop had not wished the Carmelites to have a house of their own at Seville, but to be distributed among the convents of the diocese to reform them.

I think that until their number increases they ought on no account to sing any part of the Divine Office, as it would not improve our reputation. I am very glad that Garci Alvarez' relations have good voices. They must be received with the small dowries they possess as so few religious are left in your convent.

I am amazed at such foolishness as thinking that the confessor is to choose any one he likes to take his place. What a custom to introduce! Not having seen our Father's written directions, I can say nothing about them. I thought of writing to tell Garci Alvarez to set aside these 'masters of spirituality' when a nun requires advice upon any point and to allow the sisters to consult learned theologians, such as freed me from many difficulties. I am not astonished at the nuns' having suffered much, as I suffered severely myself from being told by incompetent advisers that I was misled by the devil.⁴ I will write to Garci Alvarez and will send you the letter unsealed so that you may see what I say, and may show it to Father Prior of las Cuevas.

⁴ *Life*, xxv and *passim*. The following is the written instruction mentioned in the Saint's letter; it is contained in a note addressed by Father Gracian to Mary of St. Joseph. 'Tell his Reverence (Garci Alvarez) from me that, by the advice of the most grave and learned theologians of Castile and of the Mother Teresa of Jesus, I have ordered that there shall be four or five priests named by us for each convent whom the nuns can consult, and that the prioress is to allow no one else to advise or confess the sisters. . . . It is no novelty to limit the number and consider the qualifications of confessors, as the Council of Trent declares that they are to be chosen to perform that duty three times a year. . . . As, in our Order, the friars do not hear the nuns' confessions because they avoid intercourse with women, it is necessary that superiors should be very careful as to who act as the nuns' confessors.' (From the *Letters of St. Teresa*, vol. ii, p. 315, Castro and Palomino's edition.)

I think your best plan would be to discuss the matter with Father Acosta⁵ if possible. Read the enclosed letter and forward it to him. It would be no small thing if the Father Rector of Seville took charge of you as he says he would like to do; he would be a great help in many ways. But these fathers wish people to obey them; this you would have to do, and although their direction does not always quite suit us, we must overlook that because it is very important to keep on good terms with them. Think of some questions about which you might consult them—it pleases them, which is quite right, for when they undertake a charge they do it thoroughly, as is their custom in whatever they do. This would be a great advantage for your small community, as when our Father comes to Castile you will be quite forlorn.

I should never even have thought of insisting on your receiving Señor Nicolas' candidate had it not been that you seemed so much in want of money. If the thousand ducats of Garci Alvarez' relations are in ready money, it is satisfactory. However, it would be well for them to wait a little; but in my opinion, they need not be refused on a question of dowry.

I am amused at the plan of sending me to the Indies.⁶ God forgive these people! However, it is best for them to make so many accusations at once, as no one will believe them.

I have already told you not to send the money

⁵ Diego de Acosta, Rector of the Jesuits at Seville.

⁶ The Mitigated were planning to get rid of St. Teresa by sending her to the East Indies.

to my brother until he writes for it. Try to persuade our Father to follow Acosta's advice regarding the Jesuit father who is about to become Rector. Father Salazar, who is now at Toledo, is going to live at Granada: he tells me that he may perhaps pass through Seville. I recommended him to speak to the Provincial of that district. If he visits you, be very polite to him and ask him whatever you want to know, as you can do freely for he is much experienced in these matters.

Thank God, the Prioress of Malagon is better! I feel far more hopeful about her as a doctor has told me she may live if the wound is not in her lungs. God grant she may, for He sees our need of her. Continue to pray for that intention. And now, remember me very kindly to all the sisters and abide with God, for I have many letters to write yet. Some other day I will write to the Prior of las Cuevas, for I am extremely glad his health is better. May God preserve him to us and you also, my daughter. You did not tell me whether you were well: I feel anxious about you. Give my kind regards to Delgado and the rest.

To-day is November 26.

Your servant,

Teresa de Jesus.

Always be sure to let me know about Fray Antonio. Remember me kindly to Fray Gregorio and Fray Bartolomé. I thank our Lord heartily for what our Father is doing: may God grant him health. I trust in Him that my daughters will pray fervently for the success of his work.

CXLIII

Toledo, November 26, 1576¹

TO DON LUIS DE CEPEDA, AT TORRIJOS²

Acknowledgment of money received. Sister Beatriz of Malagon. Spiritual advice.

JESUS!

May the grace of the Holy Ghost be ever with
your Honour.

I RECEIVED your letters and the four ducats; the sum will be paid this week. May our Lord reward you for your care of our sister of the Incarnation for she is in the greatest need of all. Sister Beatriz is now in charge of the convent at Malagon on account of the illness of the Mother Prioress. She manages it exceedingly well, thank God! I did not think she was capable of it.

You must not be surprised at being unable to be very recollected in the midst of all your worries: it would be an impossibility. I shall be quite satisfied if you return to your good rule of life when you are freed from them. God grant that you may follow it faithfully. Do not be much concerned as to whether your fortune is large or small, for even if it is very large, all will soon come to an end.

¹ Fuente, 122.

² Don Luis de Cepeda was the son of Francisco de Cepeda, the Saint's first cousin on her father's side. Three of his sisters were Carmelite nuns: Doña Maria, professed at the Incarnation, left with St. Teresa in 1563, (*Life*, ch. xxxvi, 23) but was obliged to return as she had not the health for the Discalced observance; Isabel de San Pablo (not mentioned here); and Beatriz de Jesus. (See note to *Letter of September 20, 1576.*)

I ask the prayers of these ladies, and the Mother Prioress³ begs for yours.

To-day is November 26.

Your unworthy servant,
Teresa de Jesus.

CXLIV

Toledo, about the end of November 1576¹

TO FATHER GRACIAN, SEVILLE

Praise of Father Gracian's visitation. The nuns of Paterna. Affairs of the Order.

JESUS!

May the grace of the Holy Spirit ever be with your Paternity, my Father, and preserve you to me for many years. Amen.

I DECLARE that unless God gave me to understand how all the good we do comes from Him and how little we can do ourselves, I should not be far from feeling some vain-glory concerning your work. May His Name be ever blessed and praised to all ages, Amen. The things that are happening are enough to bewilder one. What chiefly rouses my admiration is the calm with which you act; you turn your enemies into friends and make them the authors, or rather the executors, of your plans.

I was glad to hear of Fray Evangelista's election;²

³ Ana de los Angeles.

¹ Fuente, 124. The letter is undated: P. Grégoire thinks it was probably written on the same day as the previous one.

² Fray Juan Evangelista, Subprior of the Calced Carmelites of Seville and one of Father Gracian's most loyal supporters, had been appointed

will you be kind enough to remember me to him and also to Father Paul who caused us so much amusement by his verses and Teresa's letter. I am relieved at hearing that the report about the 'grasshoppers'³ was false, and that the 'butterflies' have arrived. I trust God that they will do much good; the number of sisters seems to me sufficient for that place. We are very envious of them here, as we all desire suffering—God help us when it comes! It would have been trying had the nuns of the house been ill-disposed. Now you realize the sad condition of religious in that district. God be praised that you were at hand during the poor nuns' troubles. What would they have done without you? In spite of all they are happy for they have done some good and what your Paternity told me about the Visitor sent by the archbishop is excellent news.⁴ It is impossible that this convent should not do great good in the future since it has cost us so dear. What Paul⁵ is suffering now seems to Vicar Provincial by him. During August, while Father Gracian was at the chapter of Almodovar, Augustin Suarez, Calced Provincial of Andalusia, who had formerly always retired to his priory at Osuna while Father Gracian was in the province, resumed office, removed the priors appointed by Father Gracian, and undid all that had been done by the provincial, so that the latter found the friars of the Seville priory in open rebellion when he returned. (*Found.* Introd. XLIV.) Father Evangelista had been deposed and sent to the Discalced priory.

³ The 'grasshoppers' were the Calced nuns of Paterna; the 'butterflies' the Discalced sent there to reform them.

⁴ The Archbishop, seeing the good done by Father Gracian's visitation, had appointed a visitor for all the convents in his diocese.

⁵ St. Teresa is reminding Father Gracian of his terror at finding the inquisitors (the 'angels') at the convent at Seville with carts ready to carry off the nuns in consequence of the false charges made against them by the *beata* who had left. (See *Letter* of April 29, 1576, note, and *Found.* xxvii, 19.)

me to be nothing in comparison with what he underwent from fear of the 'angels.'

I am charmed at hearing of your going on begging expeditions, but you do not say who was your companion. Your Paternity told me that you were including Peralta's⁶ letter in the parcels I received, but it has not come. The one sent me by Father Mariano has not been delivered, nor does he write to me. In fact, he has not done so for a long time. He forwarded one from your Paternity some days ago but did not write himself: perhaps he has kept Peralta's letter and Garci Alvarez' paper. He transmitted to me one or two missives from Segovia. At first I thought they were from your Paternity, although the address was not in your handwriting, but I found that they were not.

The news from here is that Matusalem is much better, glory be to God! and is free from fever. My state of mind is extraordinary; nothing ever disturbs me, so certain do I feel that we shall succeed.

I received two letters from your Paternity on the feast of the Presentation and a short note later on, which accompanied a letter you wrote to Doña Luisa de la Cerda, to her great delight. One of these parcels contained the permission for Casilda's profession⁷ which I sent her.

Oh, how delighted Angela would have been, she tells me, to have prepared a meal for Paul when he suffered the hunger he describes. I do not know

⁶ Tostado. 'Matusalem' means the nuncio Ormaneto and 'Angela' the Saint herself.

⁷ Casilda de la Concepcion (Padilla) was professed on January 13, 1577. (*Found.* ch. xi, 8.)

why he seeks more crosses than God sends him by making begging expeditions. One would suppose he had seven souls and would start a new life when he ends the present one. For charity's sake will your Paternity scold him; also thank him on my account for taking the trouble to write to me. Let it be done for the love of God.

Teresa de Jesus.

Unless I am much mistaken, Esperanza has told you about what is happening now. . . .⁸

CLXV

Toledo, about November 1576¹

TO FATHER GRACIAN, SEVILLE

Calumnies. A case of diabolical possession. Father Gracian's sleep.

. . . .Although deeply grieved at such infamies being uttered against your Paternity, I greatly admire the prudence with which you have acted; I assure you that God loves you dearly, my Father, and that you imitate Him faithfully. Rejoice, for He sends you the crosses you ask for and He will defend you, for He is just: may He be for ever blessed!

As for the affair of this girl or woman, I feel thoroughly convinced that she is not influenced so much by melancholia as by the devil, who has entered into her to invent these falsehoods. It is he and nothing else; and after having deceived her,

⁸ The rest of the postscript is missing. 'Esperanza' is supposed to be Father Salazar.

¹ Fuente, 108. The beginning and the end are lost.

he is trying to entrap you in some way. Therefore you must act with extreme caution and must by no means visit her house lest you should meet with the fate of St. Marina²—I think her name was—who was accused of being the mother of some child and suffered much from the calumny. This is not the time for you to meet such a trial. In my poor opinion, you ought to withdraw from the matter; there are others who can look to this soul, while your Paternity has many souls to benefit by your care. Take notice, my Father, that unless this woman gave you the letter under the seal of confession, or during her confession, it is a case for the Inquisition, and the devil lays many snares. A person was condemned to death by the Inquisition for the very same thing, I am told. Not that I believe the woman of whom you speak gave the letter to the demon, for he would not have returned it so quickly. She must be telling some falsehood (God forgive me for saying so) and must like talking to your Reverence. Perhaps the whole tale is her invention, but I should like to see your Paternity far away from the place so as to cut the matter short more effectually.

But how malicious I am! There is need to be in this life. On no account dream of setting things right in four months. It is a very risky affair; others may see to it. If any denunciation is to be made against this woman in matters outside the confessional, you are warned beforehand, for I fear the affair may be made public and you may be severely blamed for having known of it and kept silence.

² Lippeloo *Res gestae*, etc I, *sub* 8 Feb. in *vita S. Eugenii.*

But I see that it is foolish of me to insist, as your Paternity already knows that . . .

I thank our Lord sincerely for having given you such peace and a desire to please Him in all things. The light He grants you from time to time concerning spiritual joys is a special mercy shown you. His Majesty succours us in proportion to our trials, and yours being great, so are His favours. May His Name be praised for ever.

I assure you, my Father, that it would be well for you to take sufficient rest. Being extremely hard-worked, you would not feel the fatigue until your head was too exhausted to recover, and you know how important your health is to us. For the love of God, take other people's advice in this case; put aside your business, however pressing, and even your prayer when it is time for you to sleep. Be sure you grant me this request, for when the devil sees spiritual fervour, he often represents things as being very important for God's service so as to stop in one way the good he could not hinder otherwise. . .

CXLVI

Prefatory note

TOSTADO had returned from Portugal and was about to begin his visitation when the Royal Council notified to him that he was to show his faculties, and on November 24 declared to him that they were insufficient. In his *Peregrinacion*, Dial. XVI, Father Gracian states that, during his visitation of the Calced nuns at Paterna, he found that a lay brother, Miguel de la Coluna, had brought terrible accusations against three of the nuns. To deliver them from the bad name it had won for them in Seville, he punished the culprit by condemning him to wear a scapular on the back and front of which were sewn 'tongues' made of various coloured cloth, according to the regulation of the general chapter of 1336 which was incorporated in the Constitutions. Later on Miguel, the three nuns whom Father Gracian had defended, and Baltasar de Jesus (Nieto), an intimate friend in whom he had placed complete confidence, brought scandalous charges against Father Gracian, a copy of which they sent to the nuncio as will be seen in the letters later on. (*Letter* of Sept. 16, 1578.) By the 'Egyptians' is meant the Calced friars; by the 'owls' the Calced nuns of Paterna.

Toledo, about November 1576¹

TO FATHER GRACIAN, SEVILLE

Father Gracian's enemies. His need of sleep.

..... I sent a letter last week by the courier of Toledo in answer to what Paul says about the tongues. When I was speaking to Joseph, He told me to warn Paul that he has many enemies, visible and invisible, and must guard against them. That

¹ Fuente, 109. Fragment of a letter.

is why I do not wish him to trust so implicitly in the 'Egyptians' or the 'owls'.

... On reading Paul's letter again, I find that he says that he sacrifices his sleep to 'think things over,' and I believe he means on account of transports of prayer. He ought not to accustom himself to neglect so great a treasure except for the sleep that his body requires, for God bestows most precious gifts at such times and I am not astonished at the devil's trying to deprive Paul of them. As this favour cannot be enjoyed at will, we must prize it when God bestows it. His Majesty then gives us more light as to how to serve Him than our intellect could obtain if it forsook the favour it is enjoying, to search on its own account. But believe me, I have spoken the truth: follow my advice about sleep unless you have business of such importance on hand that it would keep you awake; but if sleep comes, there will be time enough afterwards to think about your work.

I read in some book that if we leave God when He seeks us, when we seek Him, we shall not find Him. . .

CLXVII

Toledo, December 3, 1576¹

TO MOTHER MARY OF ST. JOSEPH,
PRIORESS OF SEVILLE.

*Father Gracian's visitation. The nuns at Paterna.
Private affairs.*

JESUS!

May the grace of the Holy Spirit be with your
Reverence, my daughter.

I SENT an answer a few days ago to your letters
which are never as frequent as mine. You have
not told me the order in which our Father is
making his visitation:² do so, for charity's sake.
God grant he succeeded with the plan which, he
informed me, was the one adopted by the archi-
episcopal visitor as well as that of his Paternity for
his nuns, for it would do great good. His zeal is
so pure that God cannot but help him.

I am longing to hear about my daughters at
Paterna. I think they will do well, and since the
news has come, as our Father will tell you, that
Tostado is not to be permitted to make visitations,
the convent at Paterna will not be the only one
reformed by Discalced nuns. God keep our Father!
What is happening seems miraculous.

I was much pleased with the paper he wrote to
be forwarded to Garci Alvarez; there is nothing
more to be said.

¹ Fuente, 123. P. Grégoire has revised the text from the autograph at the convent of Calahorra.

² Father Gracian may have been influenced by St. Teresa's *Visitation of convents* which she wrote about this time. (See *Found.* p. 385.)

I did not know who was to be made rector. God grant that whoever it is may be of the same mind as Father Acosta. I will say no more as I have learnt nothing since I wrote a few days ago, nor have I had news about the Prioress of Malagon. They said she was better. I can tell you nothing more about Alonso Ruiz, who had a relapse; had he died I think that I should have heard of it.

Remember me affectionately to all my daughters and abide with God, for I have no more to say. I enclose a letter giving you news of your Teresa³ so that you may pray for her. May His Majesty watch over you for me.

Alberta⁴ has written to Doña Luisa and sent her a cross, yet she has had no letter from you. Our Doña Yomar⁵ is extremely pleased when she receives any little thing from her nuns; she is married now. Do not be an ungrateful little creature, and abide with God.

To-day is December 3.

Your servant,

Teresa de Jesus.

³ Teresita.

⁴ Ana de San Alberto, Prioress of Caravaca, who had sent Luisa de la Cerda a cross which had touched the miraculous crucifix of Caravaca.

⁵ Doña Yomar de Pardo y Talera, daughter of Luisa de la Cerda.

CXLVIII

Toledo, December 7, 1576¹

TO MOTHER MARY OF ST. JOSEPH,
PRIORESS OF SEVILLE

*Praise of Father Gracian. Don Lorenzo's pious life.
The Prior of Seville. Various subjects.*

Jesus be with your Reverence.

TO-DAY, the Vigil of the Conception of our Lady, the muleteer gave me your letters and is in a great hurry for the answer; so, my daughter, you must forgive my being brief, as I should never wish to be, so deep is my affection for you; indeed, I love you dearly. Now that I am so indebted to you for the care our Father tells me you and your daughters take of him by providing him with meals, my love is deeper than ever. I am much pleased at your showing the prudence I advised in the matter, for I do not think we have, or shall have, another superior whom we can treat in this way. For, as God chose him for the beginning of our work, which we shall not have to commence over again every day, I suppose we shall never have any one like him, and it would be to open the door to greater evils than you can imagine if we were so to treat superiors who do not possess his sanctity. However, there will not always be the same need for it: now we live in times of war and must be cautious.

God reward you, my daughter, for having sent

¹ Fuente, 125.

our Father's letters. They revive me. This week I received the three you said you had written to me, and though they arrived together, they were none the less welcome. I was extremely touched by the one from San Francisco², which is good enough to print: the marvels it relates about our Father seem incredible. Blessed be He Who has given him such talents. Oh, that I could thank Him worthily for the mercies He bestows upon us, and particularly for giving us such a Father!

I understand, my daughter, how tired and lonely you must be feeling. God grant that the illness of the Subprioress³ may not be serious; I should be sorry if only because it brings you more work. I was exceedingly glad to hear that the bleeding had relieved your Reverence. Since this doctor understands your constitution, I hope you will keep to him: may God provide for you!

The enclosed letter came to-day from the Prioress of Malagon: it is a great thing that she is no worse. I do all in my power for her health and happiness, as, setting aside what I owe to her, I am very anxious about her health—yet I care far more for yours. Believe me, I am speaking the truth, so you see how I long for your recovery.

From the enclosed paper you will learn that Father Mariano has received your letter. The one from my brother that you mention must have been torn up with the rest as it was open; that must have been how it happened. I was sorry, and

² Mother Isabel de San Francisco, then acting as temporary prioress at Paterna.

³ Maria del Espiritu Santo,

took great pains to find it, for it was a very good one. I have just heard from him that he has written to you by the Avila muleteer, so I will only say that he has made great progress in prayer and bestows generous alms. Will you all continue to pray for him. Abide with God, my daughter.

I was much more sorry to learn that the Prior of Seville⁴ does not fill his office well than that he is timid. Our Father ought to remonstrate with him, pointing out how wrong it is; I hope he will. Remember me kindly to every one, especially to Fray Gregorio, to Señor Nicolas, if he has not left, and to my daughters, to Sister Gabriela when you give her the enclosed letters, and to the Subprioress. Oh! if I could only send you some of the postulants we have to refuse in this part of the country! But God will bring you some. I have already recommended to your prayers the success of the fleet. I well understand, and am truly grieved about the troubles you are undergoing, but trust God will deliver you from them all and give you good health. May His Majesty preserve you for me and make you a great saint. Amen.

I am very glad that you understand more clearly every day how holy our Father is; I perceived it when I was at Veas.⁵ Letters have come to-day from there and from Caravaca. I send the latter for you and our Father to read; return it to me by the same muleteer, as I shall need it on account of what it contains respecting the dowries. There are great complaints about your Reverence in the letter

⁴ Fray Antonio de Jesus (de Heredia), prior de los Remedios.

⁵ *Found.*, ch. xxiii.

addressed from that convent to the Mother Prior-
ess here.

I am just about to send the nuns of Caravaca an image of our Lady, a large and very beautiful statue, not robed.⁶ A St. Joseph is being made for them on my account; it will be a present.

You fill your office extremely well and were right in telling me about the pinches;⁷ it is a bad custom that came to us from the Incarnation.

I have already written the date of the day; the year is 1576.

Yours,

Teresa de Jesus.

Our Father has answered all my letters satisfactorily and has given me the licences for which I asked. Kiss his Paternity's hands for me.

CLXIX

Toledo, December 7, 1576¹

TO FATHER GRACIAN, NEAR SEVILLE

The importance of keeping on good terms with the Royal Council. Tostado. Defence of Father Gracian. Project of a foundation at Aguilar. Paterna. Father Gracian's health.

Jesus be with your Paternity, my Father.

WHENEVER, as frequently happens, I receive a letter from your Paternity, I want to kiss your hands in return, for I do not know how I

⁶ St. John of the Cross tells us that it was customary to dress sacred statues in the fashions of the day. (See *Ascent of Mount Carmel*, xxiv, 4.)

⁷ See *Letter* of Nov. 11. In Constitution 29, St. Teresa forbids the sisters to kiss or touch each other.

¹ Fuente, 126.

could endure living in this place you have left me in, but for hearing from you. May God be blessed for all things! I answered some of your letters last Friday, and since then have received those you wrote at Paterna and Trigueros; the latter full of anxiety, and with good cause.

Notwithstanding all your reasons for staying where you are, after having seen the pressing letter from the 'angel,'² I should like you to go to him as soon as you have settled matters with the Marquis, even though it costs you an effort. Although he may fail to succeed, yet such things should not be transacted by letter, and we owe him more than that. God has evidently given him to us for our helper, so that, even if he made a mistake, it would turn to our advantage. For the love of God, I entreat you not to offend him, my Father, as it would grieve me deeply, and you are far away from any one who could advise you prudently.

I have also been sorry to hear from the Prioress that this 'Santoya'³ does not perform his duties satisfactorily, which is more to be regretted than his want of courage. For the love of God, let your Paternity tell him so plainly and let him know that he will be called to account for his doings as others are.

This is written so hurriedly that I cannot say all that I wish. I was obliged to interview a visitor just as I was about to begin, and it is now late at night and the letter must be given to the muleteer. As the news is certainly true and the

² Probably Don Gaspar de Quiroga.

³ Fray Antonio de Jesus (de Heredia). See previous letter.

bearer is a very safe one, I repeat what I have already written, namely, that the Royal Council has forbidden Tostado to visit the four provinces. I learnt this from the very person who had read the ordinance and who wrote about it; his letter was read to me. I do not consider the person who read it very truthful, but I believe he was in this case, and several reasons make me think it was no invention. I hope that in one way or another, God will bring all to a good end, since the work He does through Paul is wrought as though by magic. This alone, had I no other motive, would suffice to make me serve His Majesty. Indeed, it is wonderful how matters are coming right. I must tell you that, for some time, Esperanza⁴ has not had a word of praise for Paul, but now writes to tell me of wonders and asks me to bless God for it. What would that person say if aware of how he has managed affairs at Paterna? I am amazed at seeing how the Master mingles pains with consolations, which is the safe way He has planned for us.

Teresa de Jesus.

I must own, my Father, that in one way I am very pleased when you recount your trials to me, though I am deeply grieved at the accusation brought against you—not on account of what relates to you, but as regards the others. As they can find no witness, they have fixed on one who they thought would remain silent.⁵ But she will

⁴ Fray Andrés de la Encarnacion thinks that this refers to the Ven. Anne of Jesus, prioress of Veas, but Fuente believes that it stands for Father Gaspar de Salazar, S.J.

⁵ The Saint herself. 'Eliseus' and 'Paul' mean Father Gracian.

know better than people living in the world how to defend herself and her son Eliseus.

I heard yesterday from a father of the Society of Jesus and a lady living at Aguilar del Campo, a little village thirteen leagues from Burgos. She is a childless widow, sixty years of age. Being afflicted with a serious illness, she wished to dedicate all her property to works of charity; it consists of an annuity of six hundred ducats, and a fine house and garden. The father mentioned our convents to her; they pleased her so much that she made a will bequeathing all she possessed for a foundation. However, she has recovered her health, but retains a strong desire of carrying out her plan, and has written to me, begging for an answer. The place is a long way off, but perhaps God wishes the foundation to be made. So large a number of people at Burgos are anxious to enter that it seems a pity there is no convent to receive them. I shall not refuse the offer, but shall tell the lady that I want to know more particulars. I shall make enquiries about the place, and other details while waiting your decision. I must also know whether your Brief empowers you to found convents of nuns, for even if I did not go there, you might send other nuns to establish the Community. Do not forget to tell me how I am to act in the matter. There are plenty of people in Burgos whom I can ask to make enquiries for me, and if this lady gives all the money (and she will give it) the sum ought to amount to nine thousand ducats and even more, reckoning the house. The distance from Valladolid to Aguilar is not very great. The place must

be exceedingly cold, but the lady says there is plenty of protection against it.

O, my Father! how I should like to share your cares with you! How wise of you to confide your troubles to one who sympathizes so deeply with them, and how delighted I am to see you devote yourself to the interests of the 'grasshoppers'!⁶ Great results ought to follow from the efforts made in that house and I trust that God will provide for them, poor as they are. I assure you that Sister San Francisco's⁷ letter to me was most prudent. God be with them! I am delighted at their affection for Paul, and pleased, yet not so delighted at Paul's affection for them. I loved the nuns of Seville already, but I love them more dearly every day for their care of him for whom I long to care constantly by my attentions and services. God be praised for giving him good health! But for God's sake, be careful what you eat in the houses of the Calced friars! I am well and happy at hearing from your Paternity so frequently. May His Majesty keep you in His care for me and make you as great a saint as I pray that you may become! Amen.

To-day is the Vigil of the Conception of our Lady.

Your Paternity's unworthy daughter,
Teresa de Jesus.

⁶ The Calced nuns of Paterna.

⁷ Isabel de San Francisco.

CL

Toledo, end of November or early in December, 1576¹

TO FATHER GRACIAN, NEAR SEVILLE

Fray Antonio's jealousy.

. . . I am glad you are not with Fray Antonio. They say he is annoyed at finding that I write often to you and rarely to him. O Jesus! What a great thing it is when one soul understands another! This Father finds fault and loses the peace. . .

CLI

Toledo, the middle of December, 1576¹

TO FATHER GRACIAN, PATERNA

Joy at receiving Father Gracian's letters. Scandal about a nun at Paterna. The community at Paterna. Offer of a foundation. Desire for a separate province.

Jesus be with your Paternity, my Father.

OH! how happy to-day has been, for Father Mariano has sent me all the letters you wrote to him. You need not tell him to do so as he always forwards them because I asked him, and even if they arrive late, they are a great comfort. Still, you show me great charity by writing to tell me the main points of what is happening, because as I said, the others are slow in coming unless you

¹ Fragment of a letter discovered by P. Grégoire. Compare with the *Letter* of October 31, 1576.

¹ Fuente, 127. The translation has been made with the corrections from P. Grégoire's edition, by his kind permission.

send him one to transmit to me, when he despatches it at once. We are very close friends.

The manner, and above all the perfection, with which your Paternity writes, make me praise God. O my Father! with what majesty you treat this subject and how it comforts my soul! If we were not faithful to God for the sake of the gain to ourselves, but only for the authority He gives His representatives, and if our faithfulness increased in proportion to that authority, our profit would still be immense. It is clearly evident that your Paternity stands in God's favour. May He be blessed for all things: for the mercies He grants me and such light and powers as He bestows on you. I do not know when I shall succeed in serving Him as I ought.

I must say that the letter you wrote me from Trigueros about Tostado was a politic piece of work. You did well to tear up the letters containing a petition which they wanted to show you. God helps you, my Father, and 'teaches you visibly', as they say.² There is no doubt you will meet with great success in your enterprise. Oh, how I envy you and Fray Antonio when I think how many sins you will both prevent! And here am I, with only my wishes!

Let me know what foundation there is for this virgin of the cloister's having been accused of losing her character; for it seems monstrous wickedness to bring such a charge falsely.³ However, nothing

² The Spanish has: *banderas desplegadas*, 'with unfurled flags'.

³ The correctors of the letters state that this calumny was brought against one of the nuns of Paterna.

can compare with what you told me in your letter the other day. Do you think it is a small grace from God that your Paternity should bear such trials as you do? I assure you that it is His reward for the services you have rendered to Him where you are. And this will not be the only recompense.

I am aghast at all the misfortunes with which you meet, especially regarding the Masses; I have been to choir to beg God to convert these souls. It is impossible that His Majesty should allow such an evil to go on now that He has begun to make it manifest.

I realize more clearly every day what are the effects of prayer and what a soul ought to be in God's sight if it prays for the salvation of others for the sake of the divine glory alone. Really, my Father, I believe that the object of founding these convents is being fulfilled—that is, that God should be petitioned to help those who toil for His honour and service, since we women are good for nothing ourselves. When I reflect upon the perfection of these nuns, I am not surprised at their obtaining all they ask from God. I was delighted at seeing the letter from the Prioress of Paterna to your Paternity and the prudence God bestows on you in all matters. I trust in Him that these nuns of ours will do much good; they have made me wish that new foundations should not be stopped. I have already told your Paternity about a sister to which the enclosed letter from the Prioress of Medina relates. It is not a thousand ducats that they offer, but only six hundred. Possibly the person who wished for the foundation may be keeping the rest of the

money for the present. I consulted Doctor Velasquez on the matter as I feel scrupulous about taking part in it against the General's order. He was very anxious that I should get Doña Luisa⁴ to write to the ambassador in Rome and ask him to obtain the General's permission. Doctor Velasquez offers to supply the required information himself. If the General refuses, they will apply to the Pope, telling him that these convents are mirrors of perfection for Spain. This will be our plan, unless your Paternity disapproves of it.

I replied that I wanted fuller information on the subject and wrote to that effect to the Maestro Ripalda, formerly Rector at Burgos, my great friend in the Company of Jesus, asking him to let me know. If the thing seems feasible, I shall send some one to see the place and to consult about the matter. If your Paternity approves, when the fine weather comes I could commission Antonio Gaytan and Julian de Avila to go there. If your Paternity sends the necessary authorization, they could undertake the affair as they did at Caravaca, without my going there. Although more of our nuns were sent to reform convents, there would be enough to suffice for all if only a few went to each house, as in the place where you are at present. However, more than two nuns would be required where the community was larger than at Paterna, and I should not have been averse to their having taken a lay sister with them even there, since we have some to spare. And what lay sisters they are!

I am fully convinced that there is no help for

⁴ Doña Luisa de la Cerda.

our communities of nuns unless there is some one 'within the citadel' to guard them. The convent of the Incarnation causes one to praise God for its present condition. Oh! how I wish all the nuns were withdrawn from the jurisdiction of the Calced, for that is the source of all the evils, and there is no other remedy for it. When we become a separate province, I must dedicate my life to bringing it about. Yet, although houses subject to the friars may be relaxed, they are not in such a terrible state as those under the ordinary. If the prelates realized what a burden they have taken upon themselves and were as solicitous as your Paternity, matters would be very different and the numbers of prayers offered by holy souls for the Church would be no small favour from God.

I quite approve of what you say about the sisters' habits: in the course of a year you might make the rule binding upon all. When once the matter is carried, it is settled; there may be an outcry for a few days, but if some of the nuns are punished the rest will be silent, for most women are timid. For charity's sake, do not keep those novices there since they have begun so badly. It is very essential that we should succeed with that house since it is the first we are reforming. I assure you that if these nuns were friendly, you have repaid them well by what you have done for them.

I am amused at the rigour of our Father, Fray Antonio. However, it is not misplaced, being strongly needed by some of the sisters, for I know them. He may have prevented more than one sin of speech and perhaps in future they will be more

submissive. There is need of both kindness and severity, for that is the way our Lord treats us. There was no other means for those who were so obstinate. As I said before, our poor Discalced nuns are very isolated at Paterna and the position would be very trying if any of them fell ill. God will give them health as He sees that they require it.

All your Paternity's daughters in this part of Spain are going on well except those of Veas, who are being killed by lawsuits, but it is not of much account if they meet with some trials as they suffered nothing in founding their house. Never shall I spend happier days than those I passed there with my Paul. I was glad he signed himself 'your son'—how impetuously I exclaimed (as I was alone): 'That he is!' I am delighted at his saying so but I should be far more delighted if I were to see that he had brought matters to such a happy termination in Andalusia that he could return to look after us in Castile as I trust in God he will be able to do some day.

I am very sorry that the Prioress of Seville is ill, for it would be difficult to find another so well suited to that place. Will your Paternity kindly give orders that she is to be carefully tended, and that she should take some remedies for her chronic fever.

Oh, how well I get on with my confessor!⁵ He has told me to eat more and to go to recreation as a penance.

⁵ Doctor Velasquez.

My daughter Isabel⁶ is here. She asks how long you are going to play such tricks on her as to omit answering her letters. The other day, when I gave her a piece of melon, she declared that it was so cold it froze her throat. She says the quaintest things and is always merry: her sweet disposition reminds me of my Father's. May God watch over you and protect you with greater care than He shows me! Amen, amen.

Your Paternity's daughter.

Teresa de Jesus.

I must tell you that the nuns there⁷ are extremely afraid of their prioress: also that they never state the whole of the case frankly to the superiors of the Order. There is need for caution about the students doing their errands for them.

CLII

Toledo, December 12, 1576¹

TO FATHER MARIANO, MADRID

Joy at the good done by Father Gracian in Andalusia and by the nuns at Paterna. Doctor Velasquez urges the Saint to make fresh foundations. The question of sandals, diet, and manual labour for the friars.

Jesus be with your Reverence.

I HAVE received the packet of letters containing one from the Prioress of Paterna. Perhaps the other large collection you mention may come tomorrow, Thursday. They are safe with this

⁶ Father Gracian's little sister.

⁷ Probably at Salamanca.

¹ Fuente, 128.

messenger and will not be lost. Those I have read, including your own, were delightful. May God be praised for all things!

O, my Father, what a joy it is to my heart when I see any one in this Order (which has offended God so greatly) render Him honour and glory and prevent sins being committed. Yet I feel very grieved and envious at seeing how little I can do towards it, for I should like to undergo dangers and sufferings, as I long for a share in the spoils won by those who put their hand to the work. I am so wicked that I am glad to be at peace here, but when I hear of what the nuns are enduring at Paterna, I pine with envy of them. It makes me supremely happy when I see that God is beginning to make use of the Discalced nuns, for I often think, when I witness their generosity, that God could not possibly have given them such grace except for some end. Had it only been that they might reform the convent at Paterna, where they have prevented sins being committed against Him, I should have been delighted; how much more when I trust in Him that they will do great good!

Your Reverence must not forget to have inserted in the Declarations that new foundations may be made for nuns as well as for friars. My confessor here is Doctór Velasquez, canon of the cathedral, a great theologian and servant of God, as others will tell you. He will not hear of no fresh foundations being made for the nuns and ordered me to ask Doña Luisa to obtain permission from the General through the ambassador, or if not, from the Pope, who is to be told that the nuns are mirrors of virtue

for all Spain. Doctor Velasquez has promised to write the petition himself. I sent your Reverence word about a new foundation offered us:² will you kindly answer me on these two points. Your note was a great comfort: God reward you for it, although what you said was already engraved on my heart. Why do you not mention Fray Baltasar? Remember me kindly to all our fathers.

I am amused at Fray Juan de Jesus' saying that the Discalced friars go barefooted by my wish for it was I who always forbade Father Antonio's doing so. He is mistaken if he thinks that I advised it. My wish was that men of talent should enter, who would be frightened away by great austerities. Our different observance was necessary to distinguish us from the Calced.³ I may have remarked that the friars would feel the cold as much with sandals as without. What I certainly did say was that it looked very bad for religious to be discalced and to ride good mules. It ought not to be allowed except on a long journey or when really needed, for the two things are incompatible. Some young friars who did not appear to have far to go, passed here on mules though they might just as well have walked.

So I repeat that it does not look well that young Discalced friars should be mounted on saddled mules. The other idea never occurred to me for you are too discalced already. Will your Reverence advise that the former rule should be kept, and will

² At Aguilar del Campo.

³ Father Gracian's Constitutions, given by him when Apostolic Commissary in 1575 contained the order: *los pies del todo discalzos, o con alpargatas abiertas, de cañamo o esparto.*

you write to our Father about it. The point on which I insisted very strongly was that the friars should be given good food, for I well remember what your Reverence told me and often feel very unhappy about it,—in fact, I was grieving about it only yesterday or this very day, before your letter came, for it seems to me that if the religious are so treated, the Reform will come to an end in no time.⁴ I turned to God for consolation, for He Who began the work will direct it: I am glad your Reverence agrees with me on the subject.

The other thing for which I have often asked our Father is that he should prescribe some manual labour, were it only basket-making, to be done during recreation if there is no other time. It is most important, except during study time, that such work should be done. You must understand, my Father, that I wish the virtues to be insisted on, not austerities, as you will see in our convents. It must be because I am not much given to penance myself. I thank our Lord sincerely for giving you such light on important questions. It is a great thing to seek His honour and glory in every way. May His Majesty give us grace to die a thousand deaths for that! Amen, amen.

The unworthy servant of your Reverence,
Teresa de Jesus.

It is most kind of you to send me our Father's letters, as when he writes he does so very briefly; this is not surprising for it is by my own request.

⁴ The friars of la Peñuela had been living on bread, uncooked vegetables, and fruit. On festivals, cooked vegetables and a little garlic were given: their drink was water. (*Found.* ch. XIV, 11.)

In fact, I thank God when I read them and your Reverence is bound to do the same, as it was you who began the work at Paterna. You should keep the subject before the archdeacon. The dean and the other canons are also on our side, and I am making fresh friends.

CLIII

Toledo, December 13, 1576¹

TO MOTHER MARY OF ST. JOSEPH,
PRIORESS OF SEVILLE

A cure for the fever. Death of the good old woman. Affairs of the convent at Seville. The sisters at Paterna.

Jesus and the Holy Spirit be with your Reverence,
my daughter!

I SHALL always feel anxious about you until they write to say that the fever has left you. Perhaps it is chlorosis,² which comes from poor blood. I am not subject to the latter yet I have suffered greatly from the fever. The cure is to go to bed and be fumigated with sulphur-wort, maidenhair fern, egg-shells, a little resin, a very small quantity of rosemary, and some lavender. This advice is private, but there would be no harm in your trying the remedy a few times. It cured me when I had had the fever for nearly eight months.

I cannot thank God enough that little Blas remained in the sacristy on the night the good old

¹ Fuente, 129.

² The Saint wrote *ojo*, 'eye,' but St. Teresa certainly did not believe in the evil eye. Fuente thinks she meant *chlorosis*.

woman died.³ May our Lord take her soul to Himself as we have asked Him here! I think there is no need to condole with her sister and niece, to whom I send my kind regards, for they have reason to be glad that she has gone to enjoy the presence of God. But Beatriz has no reason to wish she had gone with her: let her beware lest she commits some sin with such nonsense. It was very charitable of you to give me a detailed account of what happened and I am extremely glad that you have received so large a legacy.

The devil does not seem to have rendered you so cowardly as he made me while I was at Seville. I see now that it was his work, as I am the same as I was before now that I am at Toledo. What is this that the kind prior of las Cuevas writes to Father Mariano about procuring you a spring of water? I do not know how, though I should be very glad if he succeeded. Really he interests himself about it as if it were for his own use. Thank God, he is well. I am enclosing a letter for him. Remember me affectionately to every one and to my Gabriela whose letters delighted me. Does she make a good portress? Never forget to remember me to Delgada and let me know how Fray Bartolomé de Aguilar⁴ is. I do not know how you can be ill when you

³ Blas or Blasco, 'good little Blas,' had charge of the outer sacristy. The old woman, sister of Juana de la Cruz and aunt of Beatriz, served the convent as outside portress, being too aged for a nun. She died suddenly one night from an accident. The three relatives gave the community some houses at Triana which brought in 100 ducats a year.

⁴ A Dominican.

have our Father so near you. In fact, 'God gives us graces with both hands every day.'⁵

My brother is in Peru,⁶ but I think that by this time he has travelled still farther off. Lorenzo will tell me. As he is not married, he is not settled in one place, so that he could not see to your affair: he is here to-day and gone tomorrow, as they say. I sent your letter to my brother Lorenzo. If Augustin were told where the man lives, he might know some one who would look after him. Enquire about the matter and let me know.

It would be well for Beatriz⁷ to pay for the house since I believe it was partly through her that we entered it. Always tell Gabriela to let me know how they are getting on at Paterna to save tiring yourself. I am not surprised at the sisters there not feeling quite at peace yet; they are very isolated. Ask our Father whether it would not be a good plan to send Margarita⁸ to join them, if she has the courage. I think she might make her profession but I do not remember when she took the habit.

⁵ This seems to be a proverb.

⁶ Augustin de Ahumada.

⁷ Beatriz de la Madre de Dios, the first novice to enter at Seville, was professed on Sept. 29, 1576. Her history fills nearly the whole of chapter xxvi of the *Foundations*. In the following year, when the Calced fathers interfered with the Seville convent, she did great harm by bringing false charges against Mary of St. Joseph and Father Gracian; the former was deposed and Beatriz herself made prioress in her stead. Mary of St. Joseph's character was cleared and she was re-instated. After some time, Beatriz repented and asked pardon for her fault. Her sorrow was so great that she wept herself blind. She died in 1624, aged 86.

⁸ The lay sister, Margarita de la Concepcion, was professed on January 1, 1577, and sent to Paterna soon after. See note to *Letter of October 13, 1576*.

It would be very hard if one of the sisters at Paterna fell ill, and you are in no want of lay sisters.

God be with you! Amen.

Written on the feast of Saint Lucy, 1576.

Yours,

Teresa de Jesus.

The enclosed letter from the doctor will tell you about the health of the Prioress of Malagon. Read the other two letters which I leave open lest you should do what I ask of Sister San Francisco; fasten them up afterwards. If Father Prior sends you the printed pictures for me, do not keep any for yourself; he will give you as many as you want.

CLIV

Toledo, December 16, 1576¹

TO A BENEFACTOR OF TOLEDO (PROBABLY
EITHER RAMIREZ OR ORTIZ)

Thanks for statues of Saint Joseph and our Lady for the Caravaca convent.

Jesus be with your Honour and repay you for the kindness you show me in every way!

REALLY, you write things in your letter such as I never heard or thought about. May God be blessed for all! As for your saying that you must take them to confession, or not come here, it seems to me more a scruple than a virtue. I am much displeased with your Honour about it; however, you may be at fault, for after all, you are a son of Adam.

¹ Fuente, 130.

The speedy arrival of my Father St. Joseph, was a great joy to me, as it was to know of your fervent devotion to him. The statue will be an immense consolation to the sisters at Caravaca, who are strangers there and far from any one who can comfort them, although I firmly believe that the true Comforter is very near them. Would you do me the favour of having the measurement taken of the height and width of the statue: this ought to be done at once so that the case may be made tomorrow, as it cannot be done on Tuesday which is a feast day, and the waggons start on Wednesday morning.

It is no small sacrifice for me to give up the image of our Lady, as I shall feel dreadfully lonely without it; therefore of your charity console me with what you promised for Christmas. We are all fervently praying to our Lord to present Christmas gifts to you and the señores, whose hands I beg you to kiss for me. Abide with God!

Your Honour's unworthy servant,

Teresa de Jesus.

The three foundresses are to make their profession on New Year's Day,² and will be delighted to have the statues.³

² See *Found.* ch. xxvii, 7. and note.

³ The two figures were carved at Granada under the supervision of St. John of the Cross. In remembrance of our Lord's promise to her that our Lady would guard one entrance to her convents and St. Joseph the other, St. Teresa used to place their statues over the two doors of her houses. (See *Letter* of Feb. 5, 1571.)

CLV

Toledo, December 27, 1576¹

TO MOTHER MARY OF ST. JOSEPH,
PRIORESS OF SEVILLE

Affairs relating to the convent at Seville.

Jesus be with you, my daughter.

AS it is about to strike two o'clock in the morning, I cannot write much. For the same reason I am sending no letter to the good Nicolao; wish him a happy new year from me. I saw his cousin's wife to-day. The man who wishes to found a convent keeps to his good resolution, but is waiting until the affair at court is settled, and as Father Mariano has not come, matters are at a stand-still.

I am glad you have received such an excellent postulant²: remember me very kindly to her and to all her sisters. I have enjoyed reading the letter from my brother³ which you sent me, but am sorry that you say nothing about your health. May God make it as good as I ask of Him! He is showing us great mercy in keeping our Father well: may He be praised for ever! The muleteer brought me your letters for Malagon, but did he remit the money to you? It would be exceedingly foolish of you not to accept what my brother gives you: I only wish it had been more. Send me the sweets

¹ Fuente, 131.

² Blanca de Jesu-Maria (Freyle), daughter of the Portuguese mentioned in the letter of September 26, 1576, note 2.

³ It is uncertain whether Lorenzo or Augustin is meant.

of which you speak if they taste very nice, as I should like to have them for a certain necessity.

I am well, though I was out of sorts for a few days before Christmas and extremely tired with overwork. However, I did not break the fast of Advent. Remember me very kindly to whom you choose, particularly to Fray Antonio de Jesus. Ask him whether he has taken a vow not to answer my letter. Give my kind regards to Fray Gregorio.

I am extremely glad that you are able to pay your debts this year: God will give you the rest. May His Majesty have you in His care. I am longing to see a letter from you.

To-day is devoted to Saint John the Evangelist as I am to your Reverence.

Teresa de Jesus.

CLVI

Toledo, the end of December, 1576¹

TO MOTHER BRIANDA DE SAN JOSÉ,
PRIORESS OF MALAGON

Concerning the illness of the Prioress. Professions.

JESUS!

MAY the Holy Spirit be with your Reverence, my daughter, and grant you during this Christmas-tide a deep love for God, so that you may not feel your pains so keenly. God be praised! Many persons think they are spending a very happy Christmas because they enjoy good health, pleasures, and gaiety, but they will be miserable

¹ Fuente, 132.

on the day they have to render an account of it to God. Your Reverence may feel entirely at your ease on this point, for even while you lie in bed, you are adding glory to glory by your merits. It is a very great boon that you are not worse in this severe weather. Do not be surprised at your weakness for the illness has lasted a long while. The cough must be the result of your having caught cold: it would be impossible to prescribe a remedy here simply from your account of it, as we do not know the cause. It will be better treated by your own doctors.

I have no nun whom I should care to send you. Seeing your need, I remarked that it would be well for you to have one who is at Medina and who, they say, is excellent. However, as you state that the hundred ducats will make things right, it will be best to wait until you have a house of your own.

I am astonished at their telling you to get up in such cold weather; for charity's sake do not do so, for it might kill you. Remember me to N. . . and tell him that great efforts are being made to obtain Casilda's renunciation². Don Pedro wrote to me on

² Casilda was the youngest daughter of the chief constable of Castile and his wife, Doña Maria de Acuna. He died, leaving three daughters and a son, Antonio, who became a Jesuit at the age of eighteen. The eldest daughter became a Franciscan nun; the second took a vow of virginity, so that the title of Governor of Castile and the rich property attached to it devolved upon Casilda. A match was arranged between her and her father's brother Martin in order to keep the title in the family. When Casilda was to be professed, St. Teresa left the question of renunciation of the inheritance to the novice who refused to make it, though urged to do so by her relations. Don Pedro Manrique de Padilla, S.J., was Casilda's uncle and an intimate friend of St. Teresa

the subject. Doctor Velasquez, my confessor, says that her will must not be forced. They wish to give her five hundred ducats and the cost of the veiling—What a heavy expense to reckon for! And they do not wish to pay that down at once. The angel certainly owes little to her mother. I wish the matter were settled on account of the keen pain it gives the girl herself. I wrote to her, telling her not to mind in the least if they gave her nothing at all.

Beatriz³ writes saying that she is well and feels no fatigue; but even if she were ill she would think she was not because you wish it; I never saw such a thing. I am in good health as, please God, my daughter, you will soon be. Amen. Beatriz had a very poor trousseau, according to the memorandum they sent me. I said that nuns were to bring at least their blankets, two sheets, and some curtains for the bed, but I think the carriage would cost more than the things are worth. I will defray the expense of portage if your Reverence likes. Her sister has sent to me for the mattresses and other trivial items. . . .⁴

and Doctor Velasquez. Eventually Casilda got nothing but the payment for her board, as when she left Carmel to become a Franciscan, St. Teresa says Doña Maria wanted her property for a Jesuit college. In the end, Don Antonio received a large share of it which came to the Jesuit college at Valladolid. There was some litigation between the Jesuits and Carmelites with no gain for the latter. Casilda's second sister was dispensed, later on, from her vow of celibacy and married her uncle Martin. On the death of her husband she settled her children in life, and entered the convent of Discalced Carmelites at Talavera. (*Œuvres*, ii, p. 70).

³The Saint's cousin Beatriz who left the Incarnation to become a Discalced nun at Malagon. Her sister remained at the former convent.

⁴The rest of this letter is missing.

CLVII

Toledo, the end of December, 1576¹

TO MOTHER MARY BAPTIST, Prioress
OF VALLADOLID

Casilda de Padilla's dowry and profession. Advice.

Jesus be with your Reverence, my daughter.

I SHOULD be glad if Casilda renounced her dowry as she has renounced the rest. But be careful about what you say to her on the subject as she will repeat it to her mother, who, after the enclosed letter to Don Pedro, would take it badly. However, you may tell her that I have left the question to Don Pedro's conscience, and that if he does not think well of it, I shall interfere in the matter no more, which is the truth. I am amused at hearing that Doctor Velasquez does not think that Don Pedro ought to take the matter on his conscience, yet doubtless there will be some one who will tell him that he may. The fathers of the Company (of Jesus), hurt at seeming to be actuated by self-interest, have approved his line of conduct. Indeed, Don Pedro cares more for my reputation than does your Reverence, since you have left the matter entirely to me. God forgive you and protect you for me and preserve you to me for many happy years! We are all in good health.

I am always afraid of your displeasing Doña Maria². I sent Father Provincial your letter in

¹ Fuente, 134.

² This sentence, missing in Fuente's edition, is to be found in the copy in the National Library, Madrid.

which you state that she now wishes that Casilda should renounce her fortune in favour of the convent. I do not know what to say about this world, for directly self-interest steps in, sanctity disappears. It makes me hate riches. I do not understand why you took counsel in this affair with a theatine³ (as Catalina tells me this Mercado is) knowing how he and his colleagues are interested in the settlement. Father Pradano⁴ pleased me extremely; I believe that he has attained great perfection. May God give us such perfection and them the money!

Remember me kindly to all the nuns and to Casilda. Let her be professed soon; do not put it off any longer: it is enough to kill her. I will send her letter to the Provincial. I thought Doña Maria was waiting for Don Pedro's letters to settle her affairs. I am greatly annoyed. Do you suppose I said anything to her about it? I should think not. If I had, I should feel scrupulous about it. After all, your Reverence has a superior: in my opinion, it would be better to relinquish nothing without consulting him. Therefore, take no notice of what I have said unless as a help to enlighten you as to the best course to follow. I do not like to lay this burden on you who have so many already. Write a full account of it to the Father-Master⁵ and let me know by Father Arellano, the Dominican whether Casilda is at peace. Doña Maria will get him to come. . .

³ A person trained or directed by the Society of Jesus.

⁴ Father Pradano, S.J., was formerly St. Teresa's director.

⁵ Fray Domingo Bañez.

CLVIII

Toledo, the end of 1576¹

TO THE VERY MAGNIFICENT SEÑOR
ANTONIO DE SORIO.

On sending him a bed and some rich pieces of damask, etc.

JESUS!

May the Holy Spirit be with you. Amen.

I RECEIVED the hundred *reales* and all the other things entrusted to the bearer of this letter. May our Lord preserve the giver for many a long year and bestow on him the health I ask for him.

The porter is taking the bed to you, and if Señor Sotomayor is there, I beg you to tell him to have it examined lest it should have suffered any damage in transit. I was there when it left and looked after it, as was only right. I have also the right to be disgusted with this town, which is in such a state that I cannot get what you asked me for anywhere. As this good man will tell you, the whole place has been searched, but only these three pieces of material could be obtained. God grant that they may be what you want, for we could not understand the part of your letter describing it. The flowered damask is the best stuff they sell here; the rest is worthless. I must own that I was hoping to send you something that could not be had in your part of the country, but there was nothing worth buying. It would have given me

¹ Fuente. 133.

great pleasure, as it will do if you will kindly let me know how I can oblige you in any way, keeping it a secret from Don Francisco.

May our Lord ever uphold you and make you truly His!

Your servant,

Teresa de Jesus.

I am sending you seven pieces of stuff: two of green damask and five of gold tissue.

CLIX

Toledo, December 1576¹

TO DON DIEGO DE GUZMAN Y CEPEDA
THE SAINT'S NEPHEW.²

Letter of condolence on the death of his wife.

JESUS!

MAY the grace of the Holy Spirit be ever with you and console you for so great a loss as yours seems to us now. But the Master, Who has taken her and Who loves us more than we love ourselves, will one day make us realize that this was the greatest grace He could have shown my cousin and those who wish her well, for He always calls the soul from earth at the most favourable moment.

Do not dwell upon the thought of a long and weary life before you, for all is short that ends so soon. Remember, you will be left in solitude but for a moment, therefore place all in the hands of God Who will do what is best. It is most con-

¹ Fuente, 135.

² Don Diego, son of St. Teresa's sister Maria, had married his aunt, Doña Jeronima de Tapia, in 1564.

consoling to witness a death which offers so certain a pledge of eternal life. Rest assured that if the Master has taken her from you, she will help you and your daughters better now that she is in His presence.

May His Majesty hear the many prayers we offer for her and grant you conformity to His will in all things, with light to understand how quickly all the joys and sorrows of this life pass away.

I send you two melons; they are not as fine as I wish they were.

Your unworthy servant,
Teresa de Jesus.

CLX

Toledo, the end of 1576.¹

TO DON DIEGO DE GUZMAN Y CEPEDA

Condolence on the death of his little daughter. On renting a house.

JESUS!

May the grace of the Holy Spirit be with you.

I ENCLOSE a letter written to me by Señor Ahumada, in order that you may see what he asks of you, and that it may be done in time. Lest your sorrow should cause you to forget it, let Doña Magdalena² know at once, so that she may see about it, as it would be a mistake to rent the house if it were not needed, or to give it up if it were required. Remember me kindly to her and ask her to let me know how she is getting on.

¹ Fuente, 136.

² Don Diego's sister.

It seems to me that our Lord wished to take the little angel to heaven with her mother. May He be praised for all things! From what people said, her health must have been delicate. God has already shewn us the great favour He is now showing you by giving us many in heaven to help us in the trials of this life. May His Majesty preserve Doña Catalina³ and have you in His keeping! Amen.

Your unworthy servant,
Teresa de Jesus.

CLXI

Toledo, January 2, 1577¹

TO LORENZO DE CEPEDA, AVILA

*Family matters. Advice to Lorenzo on his prayer.
Francisco de Salcedo.*

Jesus be with your Honour.

SERNA² allows me so little time that I must not say much, but when once I begin writing to you, I do not know how to leave off. But as Serna does not often come, I must have the time I require.

Never read my letters to Francisco,³ for I fear he is rather melancholy and it is a great thing for him to confide in me. Perhaps God sends him these scruples to save him from something else, but the best hope of his cure is his trust in me.

³ A second daughter of Don Diego.

¹ Fuente, 137.

² Don Lorenzo's servant.

³ Don Lorenzo's eldest son.

Evidently I never sent you the manuscript, but I acted wrongly in not mentioning it. I gave it to a nun to copy and she lost it. Nothing can be done until another copy comes from Seville. I think you must have received a letter I sent you *via* Madrid, but in case it is missing I will repeat what I said in it, though I am very loth to have anything to do with the matter. Firstly, I think I remember hearing that the walls were giving way in one of the rooms of the house you took from Hernando Alvarez de Peralto; you should examine them carefully. Secondly, I asked you to send me the small box⁴ and any loose parcels of papers: I think there was a bag containing manuscripts. Pack them up safely. If Doña Quiteria⁵ forwards the parcel she has for me by Serna, they can come inside it. Kindly forward my seal as well; I cannot endure this death's head one; I want the seal with the name which I wish was stamped on my heart as it was on that of St. Ignatius.⁶

No one but you must open the little box, as I think it contains that paper on prayer and if you read any of it, you must tell no one. Remember,

⁴ See *Letter* dated July 24, 1576.

⁵ A nun from the Incarnation who accompanied the Saint on some of her journeys. After having been prioress of Medina, she returned, by order of the Provincial, to the convent of her profession of which she had been elected prioress. She filled that office at the Incarnation five times.

⁶ The Saint owned two seals—one with a death's head, the other with J.H.S. engraved on it. The old legend says that when St. Ignatius was asked why he constantly invoked the name of Jesus during his martyrdom, he answered that he did so because it was printed on his heart. After his death, his heart was found to contain the holy name engraved on it in gold letters.

I do not give you permission to talk of it, which must not be done, for though you might think you were rendering God service, there are grave reasons against it. In fact, if I heard you had mentioned it, I should allow you to read nothing more of mine.

The nuncio has asked me for a copy of the letters patent by which I have made foundations, and for a list of our convents, their locality, the number of nuns, where they came from, their ages, and the names of any I think fit to be prioresses. Papers containing these statements are either in the small box or the bag, but I want all that can be found. People say that the nuncio requires this in order that he may constitute us as a separate province, but I fear that he wishes our sisters to go to other communities to reform them. This would not be well for us; it is enough that we should help those of our own Order. Will you tell the Subprioress this and ask her to notify to me the names of the nuns, how long they have been in the house, and which of them are well educated. She must write this on a sheet of foolscap paper and sign it—but I have just remembered that I am prioress there and can sign it, so she need not. Let her send the details in her own handwriting and I will copy them out. The sisters need know nothing about it. Kindly see that the parcel is carefully packed so that the papers do not get wet, and send me the key.

.The prayer I said was described in the book⁷ relates to the *Pater noster*, where you will find a

⁷ *The Way of Perfection*: the sentence *Adveniat*, etc. (chapters xxx and xxxi), treats of the prayer of quiet.

great deal about your state of prayer, although not so much as in the other book. I believe it occurs in *Advenian renum tuun (sic)*. Read the work again, or at least the *Pater noster*, and perhaps you will find what you want.

Before I forget—why did you make a vow without telling me first? What obedience! Though pleased at your resolution, I was sorry, for the promise seemed dangerous. Enquire about it, for a vow might change venial into mortal sin. I will consult my confessor⁸ who is a learned theologian, but it seems very foolish of you, for the vow I took had other qualifications. I should not dare to make your vow, for I know that the Apostles committed venial sins and our Lady alone was free from them. No doubt God accepted your intention, but I think you should certainly get the vow commuted at once for some other obligation. If it can be done by means of a Bull, obtain one immediately; this being jubilee year⁹ would be a good opportunity. Venial sin is so easy to commit that we hardly notice it. God delivers us from committing mortal sin by not attaching greater guilt to slighter sins, for He well knows the weakness of our nature. It seems to me that you ought to have the matter rectified at once, and to make no more vows for they are dangerous. I see no harm in your speaking to your confessors about your prayer sometimes, as they are near at hand and would be better able to advise you: there is nothing to lose by it.

⁸ Doctor Velasquez.

⁹ The jubilee celebrated by Gregory XIII in Rome extended from 1575-6.

The devil is making you regret having purchased la Serna¹⁰ to prevent your being grateful to God for His great goodness to you in the matter. Rest assured that it was much the best plan: you have given your sons what is far better than riches—that is, honour. No one doubts that it has been a piece of great good fortune. Do you imagine that there is no trouble about collecting rents and continually making distraint for them? Be sure this is a temptation; trouble no more about it and thank God. Do not fancy that if you had more time you would pray more. Disabuse yourself of the idea, for time well spent, as in looking after your children's inheritance, does not hinder prayer. God often gives more in a moment than in a long period, for His works are not limited by time.

As soon as the Christmas season is over, procure some capable aid to examine your papers and set them in order. What is spent on la Serna is well employed, and you will enjoy staying there for a short time when summer comes. Jacob and Abraham, and Saint Joachim were none the less saints for guarding their flocks, but everything is a burden to us when we do not wish to work. This is my case, and so God overwhelms me with labours. You should consult Francisco de Salcedo, whom I depute to stand in my place regarding temporal matters. It is a great grace that what pleases others should weary you. But you must not set it aside on that

¹⁰ Barely three months before Lorenzo had bought the property of la Serna near Avila. He now began to regret it and to wish he had assured an annuity by purchasing bonds or mortgages instead. Fuente says St. Teresa had laid her finger on the curse of the day in Spain: that of gaining money by investments instead of cultivating the land.

account, for we must serve God as He wishes, not as we choose. But as I think that sheep-breeding is a thing you may dispense yourself from, I was rather glad that for God's sake you had sacrificed the profit you would have made by it, for even in the world's opinion, you would have lost by it to a certain degree. It would be better for you to curtail your charities as God has given you enough to live on and to help others, though on a smaller scale.

By 'breeding sheep' I do not mean what you are doing at la Serna, which is quite right: I was speaking of it as a business. But I repeat, consult Francisco de Salcedo about such matters and follow his advice: he will not encourage such plans. Remember me very kindly to him and to any other friends you like, as well as to Pedro de Ahumada. I wish I had more time to write to him in order to get an answer, as his letters are delightful.

Will you tell Teresa that there is no fear of my liking any one else as much as her. Let her divide the packet of pictures (not those I reserved for myself), and give some to her brothers. I should like to see her. I was touched by what you wrote about her to Seville, for the letters are sent on to me. They afford no little pleasure to the nuns (who read them aloud at recreation), as they do to me, for to deprive my brother of his courtesy, he must be deprived of life, and as he is dealing with saints, it all seems right to him. And I believe those nuns are saints. They make me feel ashamed of myself at every turn.

Yesterday, the Feast of the Name of Jesus, we kept high festival: God reward you for your presents. I do not know what to give you in return except some verses that I wrote. My confessor told me to amuse the nuns with whom I have lately been spending the evening recreation, and these little carols were the only means I could find. The tune is pretty; perhaps little Francis could sing them. See whether I have not made progress! However, God has granted me great favours during this season. I am astonished at those He shows you. May He be praised for ever! I realize that it is right for you to desire devotion for the end you have in view. But it is one thing to wish for it and another to ask for it. Believe me, you are taking the best course by leaving it to the will of God and placing yourself in His hands. He knows what is best for us. But you should always try to act as I advised, which is of more importance than you realize.

There would be no harm, when you wake up with those sudden impulses, in your sitting up in bed for a moment, but be sure to sleep enough, for your brain requires it: otherwise, although you do not feel it at the time, you may become unable to pray at all. And do not expose yourself to severe cold, which is bad for the pain in your side.

I do not know why you wish for terrors and fears when God is leading you by the way of love, although you needed them at first. Do not fancy that it is always the devil who stops us from praying: God Himself prevents our doing so sometimes in mercy to us for many reasons which I cannot

now explain, and I maintain that it is sometimes as great a blessing as if He gave us fervent devotion. The prayer He grants you is incomparably better than meditating on hell, which you could not do if you wished. So do not try, as there is nothing to gain by it.

Some of the sisters' answers made me laugh: others were extremely good and have given me light on the words.¹¹ Do not suppose that I understand them: I was only giving you an idea of what I should say to you if God allowed us to meet.

I was pleased with the good Francisco de Salcedo's answer, but his humility takes an extraordinary form. God leads him by the way of fear so that perhaps he may think we are wrong in discussing such subjects in this manner. We must accommodate ourselves to souls as we find them. I assure you that he is holy, but God does not conduct him in the same way as yourself. In fact, He treats him as a strong soul and us as weak. Francisco de Salcedo's answer was very characteristic.

I have just read your letter again. I did not understand that you wished to get up during the night; I thought you only wanted to sit up in bed, which seemed much for you to do as it is important that you should sleep well. On no account must you rise, whatever fervour you may feel, and do not be shocked if you should oversleep yourself. If you had heard what Fray Peter of Alcantara

¹¹ This refers to the sentence heard by the Saint during prayer: 'Seek thyself in Me.' (See the *Vejamén*, the *Letter* of Jan. 27, 1577, and Poem 10 in *The Minor Works of St. Teresa*; see also the Saint's Christmas carols.

said to me on the subject, you would not mind if you fell asleep again after you had been called.

Your letters do not tire me but are a great comfort—as it would be if I could write to you at greater length, but I have so much work on hand that it is impossible. This very night I have had no time for prayer, but it gives me no scruple and I am only disappointed. May God give us time to spend entirely in His service! Amen.

As the scarcity of fish here is a trial to the nuns, I was glad to receive the sea-bream. I think that in this weather they could be sent without a coating of pastry.¹² If you can procure any bream or fresh sardines when Serna is coming here, entrust them to the Subprioress to forward, as the last travelled satisfactorily. It is terrible to observe abstinence here, as even such a thing as a fresh egg can never be bought. However, as I was thinking to-day, I have not felt so well for years and I keep the rule like the rest, which is a great comfort.

The enclosed verses in another handwriting are not mine, but I thought they would suit Francisco. They are by one of the community; the nuns here compose them like their sisters at St. Joseph's. These carols play a great part in our recreation.

This is the second day of the year.

Your unworthy servant,

Teresa de Jesus.

I thought you would have sent us your little carol. These verses have neither feet nor head, yet we all sing them. I have just remembered some I wrote once when I was absorbed in prayer and

¹² Fish used to be packed in this way for transmission in Spain.

appeared to be in perfect peace. They ran thus: (I am not sure whether I recollect them rightly, but I want you to see that I wish to give you pleasure):

O Beauty, that doth far transcend
 All other beauty! Thou dost deign
 Without a wound, our hearts to pain—
 Without a pang our wills to bend
 To hold all love for creatures vain.

O mystic love-knot, that dost bind
 Two beings of such diverse kind!
 How canst thou, then, e'er severed be?
 For bound, such strength we gain from thee
 We take for joys the griefs we find.

Things void of being, linked unite
 With that great Beauty infinite.
 Thou fill'st my soul which hungers still:
 Thou lov'st where men can find but ill:
 Our naught grows precious by Thy might!

That is all I can recall. What wits for a foundress! But I assure you I thought I had plenty when I wrote this. God forgive you for making me waste my time! I hoped the lines might appeal to you and rouse your devotion, but do not mention them to any one. I was with Doña Yomar when I wrote them. Remember me kindly to her.

CLXII

Toledo, January 3, 1577¹

TO MOTHER MARY OF ST. JOSEPH,
PRIORESS OF SEVILLE.

Expressions of affection. Paterna. Father Gracian and Lorenzo.

Jesus be with your Reverence, my daughter.

DOUBTLESS you have had a happy Christmas and new year since our Father is with you, as would have been the case with me. His difficulties do not seem as though they would be very easily overcome and I am depressed by our solitude here. Oh, how it freezes! It is almost as cold as Avila. Still, I am in good health, though longing to see a letter from Seville for it seems a long while since I read one. However, the couriers take some time travelling from Seville to Toledo, as they do on the return journey. Indeed, everything seems slow to one who waits.

You wrote on the envelope of your letter that you were better since you had been bled, but what I want to know is whether the fever has left you. I was very glad to see your letter, but should be far more glad to see you. It would give me special pleasure just now, for I think we should be close friends. There are few with whom I like to talk on many matters as I do with you, for you really suit me exactly, so that it delights me when I realize from your letters that *you* have realized it too. Therefore, if God is pleased that we should meet

¹ Fuente, 138.

again you will not be so foolish as before, knowing how I love you, and that is the reason I feel such deep sorrow for your illness.

Nobody seems to understand about the Prioress of Malagon's complaint. They say she is rather better but she has very high fever and cannot get up. I heartily wish she were well enough to be brought here. Be sure that you all pray much for her; I do not remind you every time I write, as I know it is unnecessary.

Do you notice that, in spite of all my work, I always like to write to you whenever I am sending my Father a letter? I assure you that I am astonished at it myself. I should like to find time to write to my Gabriela sometimes. Remember me affectionately to her, to Beatrice, and her mother, and to all the nuns. I am telling my Father that since they are in much want of lay sisters at Paterna, it would be a very good plan to send them some of ours; they would be of great use to the others who I must say are very few in number. Give them kind messages from me and be sure to let me know how they are getting on. Fray Ambrosio² says that our Father is in excellent health; I have already thanked your Reverence, as I believe that it is largely due to your providing him with meals. Thank God for all the mercy he shows us.

Give my best wishes to Fray Antonio; as he never answers me, I do not write to him. Keep him, as far as possible, from knowing how many letters pass between us, and ask our Father not to

² Father Ambrosio de San Pedro.

tell him. Remember me kindly to Garci Alvarez and to any one else you meet.

I remember now that I asked you how you spent Christmas night. Let me know, and abide with God. May God make you holy as I beg of Him.

To-day is January 3.

My brother wrote to me yesterday. The cold does him no harm. We ought to thank God for showing him such favours in prayer; Lorenzo says he owes it to the prayers of the Discalced nuns. He is making great spiritual progress and is kind to all of us. Do not forget him.

Yours,

Teresa de Jesus, Carmelite.

Please turn over the page.

I gave one of the sisters our Father's directions concerning Garci Alvarez to copy, as it contains most useful advice for all our houses as well as for Avila, but the devil seems to have made away with it. In any case, send me another clearly written copy; do not forget.

CLXIII

Toledo, January 9, 1577¹

TO FATHER GRACIAN, ANDALUSIA

Thanks for his letter. Concerning confession. Plan of reforming the Calced nuns. Expressions of affection.

JESUS!

May the grace of the Holy Spirit be with you, my Father.

OH! What blessings your old daughter invoked on you to-day, the ninth of January, when she received the letter you sent her by Father Mariano. For I had received another on the eve of the Kings' feast with the commission for Caravaca. To my great joy, only two days later, I found a safe messenger to bear the commission to that convent.

I was deeply grieved at what you told me about your illness, in spite of your making light of it.—God be praised for the great favour He has shown me in restoring your health. I had written at once to all the houses I could, begging them to pray for you, and now I must do so again to tell them the good news, for I know of no other means of reassuring them. It is a great blessing that your second letter arrived so soon. You put me under a stricter obligation to you every day by the trouble you take to give me pleasure; I hope that God will repay you.

I can assure you that I am amused at hearing that you are writing a treatise on confession²—as if

¹ Fuente, 139.

² P. Grégoire says this means writing on the subject of confession,

you had nothing else to do! It seems taxing nature beyond endurance. After all, we must not ask God to perform miracles: you must remember that you are not made of iron, and that many members of the Society have exhausted their brains through overwork. I have long grieved over what you tell me about the perdition of those souls who entered religion in order to serve God.³ Good confessors would help them greatly, and unless your Paternity insists on this in the convents which our Discalced nuns are sent to reform, I am afraid the sisters will do but little good, for to restrict the inmates outwardly with no one to help their inner life is hard work. I found it so before the Discalced confessors came to the Incarnation. As your Paternity's only aim is to reform their souls, let it be done, and done at once; procure some one who can help them and give orders in the priories of (Calced) friars that nobody must go to the convent to disturb it. I believe that Fray Millan is at Antequera; perhaps he would be suitable as confessor; at least his letters to your Paternity pleased me very much. God grant the affair may be successful! Amen.

Oh, how delighted I am with the perfection of your Paternity's letters to Esperanza!⁴ It is best, even for your own sake, that what is to be seen by others should be in that style. How right you are in saying (when speaking of the needs of the Reform) that souls are not to be won like bodies, by not making a confessional as some translators have thought. Nothing on the subject appears on the list of Father Gracian's writings in the *Peregrinacion*.

³ No doubt this refers to the Calced nuns at Paterna.

⁴ Esperanza and Angela stand for St. Teresa; Paul for Father Gracian,

force of arms. May God preserve you, for you please me extremely. I wish I were very good so that I might pray much for you: I mean that I might obtain what I asked for and gain courage, though, glory be to God, I never was cowardly except when Paul was concerned. Oh, how delighted Angela was at the feeling shown in the loose sheet enclosed with one of his letters. She says she should like to kiss his hands repeatedly and wishes your Paternity to tell him so. She may well be free from trouble, for He Who brought about the contract being Who He is, tied the knot so firmly that life alone can loosen it and even after death, the bond will grow closer.⁵ No foolish illusion of perfection could effect this: the memory of it incites her to praise God.

Her former liberty was an obstruction: her present subjection seems greater freedom and very pleasing to God, for now she has some one to help her to lead souls to praise Him. This affords her great comfort and joy in which I take a large share. May God be for ever praised! Amen.

Your Paternity's unworthy daughter and subject,
Teresa de Jesus.

⁵ See Relation vi, in which St. Teresa relates how our Lord gave Father Gracian to her as her father and guide when she made her vow of obedience to him in 1575. (David Lewis' translation.)

CLXIV

Toledo, the middle of January, 1577¹

TO FRAY MARIANO, MADRID

Don Nicolas' postulant. Don Gaspar de Quiroga made Archbishop of Toledo. The Calced fathers.

Jesus be with your Reverence.

OH, how glad I was to hear you are well! May God be for ever praised, for I have felt sadly anxious about you for some days. For the love of God, take care of yourself, for if your health is good, all will go well. To tell the truth, when I see you ill or in trouble, I realize how much I love you in in the Lord.

Before I forget it, on no account do anything to bring Nicolas to Madrid, as you would be doing the nuns of Seville a very bad turn. Wait until the widow has entered, for the prioress tells me that the devil is doing all he can to prevent her and Nicolas is a match for his plots. The lady very much wants to come, but others suggest scruples to her, and you see how important the matter is for the nuns, as they could pay for their house with her dowry.

I am very glad that God has given Toledo such a good Archbishop.² As for the friars' calumnies, I care nothing for them; they will fall to the ground as the rest did, and are aimed at one who longs for sufferings.³

¹ Fuente, 140. The end is missing.

² Cardinal Quiroga, Grand Inquisitor, formerly Bishop of Cuenca.

³ Father Gracian. He had always prayed for crosses and his prayer was granted.

I sent the archdeacon the letter that came with my own to-day, directly I received it. I think he will do nothing and I do not want to give him any more trouble, if only because we have an archbishop now. I have been wondering whether, since the affair is now publicly known, we could persuade him to speak to the religious here on the subject.

If they are treating Tostado as you say, there is no fear of those at Toledo (I mean the friars), molesting us any more.

I am glad that you are going to see Doña Luisa, for we owe her much in many ways. She wrote telling me that she expected a visit from you. The archdeacon promised to ensure that the letter was answered soon, and said he should call on me. I will see to it. These last few days have not been a time for business.

I have not dared to explain the matter more fully in my former letters but can tell you now that I have been unable to withdraw the affair from the hands of the two simpletons to whom Father Juan Diaz had entrusted it. This Cordoba is a cousin of Father Valdemoro:⁴ the other is a friend of the Prior and the Provincial. What they both said—and it was no light accusation to make—they both believed. I do not think they wished to deceive, for they are both good men: still, when anything is manifestly unjust, it cannot be very warmly

⁴ Valdemoro, Prior of the Calced Carmelites of Avila; Maldonado, Prior of the Calced at Madrid, and Magdaleno, Father Provincial. Mariano had been trying for months to establish a priory of Discalced friars at Madrid, a plan which Prior Maldonado declared he would resist to the uttermost.

seconded. As far as we can learn, our Father is now in Granada, to which the Archbishop asked him to return, the Prioress of Seville says: I know nothing more.

Will you thank Nicolas for what he has done for the nuns; if God calls him to attend to more important affairs than the archbishop's, of your charity leave him free to do so, for our Lord will provide His Grace with some one else. I should indeed be sorry if he met with any trouble, nor is this much to say, for we are both deeply indebted to him.

I have long known for certain that the Grand Inquisitor was coming to Toledo.⁵ It will be a very good thing for us, although in some ways it would not seem so. . .

CLXV

Toledo, the middle of January, 1576¹

TO MOTHER MARY OF ST. JOSEPH,
PRIORESS OF SEVILLE

Father Bartholomé de Aguilar. The Father Provincial. A rich postulant. Comparison between Teresita and Isabel. Serge habits. Father Garci Alvarez.

Jesus be with you, my daughter.

BEFORE I forget to ask, why do you never give me news of my father, Fray Bartolomé de Aguilar, the Dominican? I assure you that we are greatly indebted to him, for it was he who told me

⁵ Mary of St. Joseph declared that she had seen this prophecy long before. (Note by Father Antonio.)

¹ Fuente, 141.

of the many drawbacks to the other house we bought, which caused us to leave it. Whenever I think of what a life we should have led there, I do not know how to thank God enough for having kept us from it. May He be praised for all things! You may feel sure that the father is an excellent man and more experienced than other priests regarding the religious life. I do not wish you to omit sending for him from time to time, for he is a faithful friend and very prudent, and a convent loses nothing by having counsellors of that kind. I am enclosing a letter for you to send him.

In case I should forget it, I must tell you that I was very pleased with the memorandum from you noting the alms you have received and the large sum that you have earned by your work. God grant you are telling the truth, for I should be extremely pleased, but you are a fox, and I believe you are playing me some trick. I even fear you are doing so about your health, for it makes me so happy.

Our Prioress of Malagon is still in the same state. I begged our Father to let me know whether Loja² water would benefit her after coming from such a distance; will you remind him of it. I sent him a letter to-day by a priest who, to my great joy, was going to see him on a matter of business, so I am not writing again. It is very charitable of you to forward his letters to you, but you may feel sure that even when you enclose none from him, your own will always be welcome, so never fear about that. I sent Doña Juana de Antisco all you

² Loja, a place with medicinal springs, eight miles from Granada.

meant for her; she has not answered yet. It is of no consequence if you spend some of the community funds on persons like her, especially as you are not so straitened as you were, for in that case, you would be under stricter obligations to your daughters.

Oh! how vain you must be now that you are Semi-Provincial!³ I was amused at your saying so disdainfully: 'I am sending you these verses from the sisters,' when they were all your own. Since, as you say, there is no one to criticise you at Seville, there would be no harm in my doing so here, lest you should become too conceited. At any rate, you do not wish to do or say anything foolish, which shows your character. There is no grave sin in that: God grant that you are always bent on His service! I am amused at myself, overburdened as I am with letter-writing, scribbling such nonsense to you quite at my leisure. I shall willingly forgive your congratulating yourself on knowing how to attract the postulant with the gold ingots,⁴ if only you succeed, for I long to see you freed from all anxiety, though my brother is making such progress in virtue, that he would gladly help you in all your needs.

It is amusing that you will not admit that any one can compare with Teresa. Believe me, if this Bela⁵ of mine has not the natural graces and

³ In the absence of Father Gracian, Mother Mary of St. Joseph ruled the convents of Seville and Paterna.

⁴ This widow possessed 6,000 ducats in ready money besides gold ingots worth 2,000 more. She did not become a nun.

⁵ A diminutive of Isabel; Father Gracian's little sister then at Toledo with the Saint.

certain supernatural gifts with which God has visibly enriched Teresa, I consider that Bela surpasses her in intelligence, cleverness and gentleness: in fact, one can do as one likes with her. The little creature's wits are extraordinary. She has a few poor little statues of some shepherds, some nuns, and a figure of our Lady, and not a feast-day comes round but she invents some little scene with them at her hermitage or at recreation: she composes verses, and sings them to us so well and to such a pretty tune that we are astonished. There is only one thing about her that troubles me; I do not know how to manage her mouth which is very prim; she laughs very primly too, yet she is always laughing. Sometimes I tell her to open it, sometimes to shut it, and sometimes not to laugh. She says it is not her fault but the fault of her mouth, which is true. Any one who has seen Teresa, so graceful in appearance and in every other way, wishes to see her again, and the case is the same with the other, though I do not tell her so. But you would be amused to see the life I lead her about the expression of her mouth. I think it will not be so prim when she grows older, for she is not so in her manner of talking. Now I have sketched the two girls for you so that you may not think I am telling falsehoods when I say that Bela is the better. I have told you this to make you laugh. Never fear that I am going to let you off the trouble of obtaining and forwarding letters for me!

I was delighted with the verses from Seville; I sent my brother the first and some of the latter, for they were not all equally good. I think you

might show them to that saintly old priest⁶ and tell him how you spend your recreation, for it all relates to perfection, and it is only fair to give some pleasure to one who gives so much to us. I am astonished at his charity.

You must know that they accuse our Father Garci Alvarez of a grave misdemeanour—they say he makes you all very proud: will you tell him so. My brother says that the sisters at Avila are afraid to write to you; he gave them your letter to him to answer.

I must tell you that no one here wears, or has worn, the woollen serge except myself. Even now, in spite of all the frost, I can bear nothing else on account of the severe pain in my loins. But people say so much about it that I feel scrupulous, yet as our Father took away the habit of thick serge I had, I do not know what to do. God forgive them! However, considering the heat of Seville, you must wear thin petticoats. The habits must be serge, but it does not matter much about the under skirts.

Until they deliver what was sent me by my holy prior, I do not know how to write to him, as I cannot say that I have received it. The muleteer will take my answer. O Jesu! how grateful I am for what he does for the sisters.

How we laughed at my Gabriela's letter and how edified we were by the efforts made by the Saints (*Santos*) of Seville to mortify my good Garci Alvarez! I pray for them heartily. Remember me

⁶ Father Pantoja, Prior of the Carthusians at Seville; he is again referred to in the next paragraph. For St. Teresa's Christmas carols, see *Minor Works*. Poems 22-28

very kindly to him and to the sisters; I am so fond of them that I should like to write a letter to each one. I certainly do feel a special affection for them, though I do not know why. My kind messages to the mother of the Portugese⁷ and to Delgada. Why do you never mention Bernardo Lopez?

Read the enclosed letter for Paterna and correct it if I have said anything wrong; as you are their superior, you will know best what is suitable. God reward you for what you are doing for them. I mean what I say, for you comfort me immensely. It is a pity I do not know when to leave off when I write to you. God grant you are not going to prove an enchanter, like our Father. May God enchant you and transport you into Himself! Amen, amen.

Your Reverence's servant,

Teresa de Jesus.

Open the enclosed letter for the Prioress of Paterna and read it; I sealed it up by mistake: also read the one directed to the Prior of las Cuevas, as after all I decided upon writing to him, but did it so hurriedly that I cannot tell what I said. Seal it up afterwards.

⁷ The mother of Blanca de Jesu-Maria was Doña Leonor Valera.

CLXVI

Toledo, January 17, 1577¹

TO DON LORENZO DE CEPEDA

Advice about prayer. Present of a hair shirt. Father Gracian visits the communities.

Jesus be with your Honour.

I TOLD you in the letter sent by the Alba courier that the sardines were fresh when they arrived and that the sweets came in good time, but I wish you had eaten them yourself. May God repay you. Do not send me anything more; I will ask for it when I require anything. You are most welcome to live in our quarter of the town, but examine the room of which I spoke carefully. Unless repaired it would be dangerous, for it needed looking to. See to that and to the rest of the house.

As for secrecy about my affair, I do not say that it is binding under pain of sin. I am very averse to such agreements, for you might forget; it is enough for you to know that it would pain me if you talked about it. My confessor had already told me that your vow² was invalid, which is a great relief to me as I felt exceedingly anxious about it. I also consulted him about the vow of obedience to me, which seemed out of place. He approves of it as long as you make no promise either to me or anyone else. Therefore I wish you to make no pledge about it; and even then I dislike it. However, as it is a comfort to you, I submit on the condition

¹ Fuente, 143. The original was at Santa Ana, Madrid in 1656.

² Compare with the letter written to Don Lorenzo on Jan. 3, 1577.

that you take no vow of obedience to anybody. I am glad you see that Fray Juan³ understands your case: he has experienced it as even Francisco has, although not to the same extent as God has granted you. May He be for ever praised to all eternity. He favours both of us now.

What kindness our Lord shows us! He seems to wish to prove His greatness by upraising us wretched creatures with such sublime favours, for I know of no one viler than you and I. For more than a week I have been in a spiritual state which, if it continues, may cause me ill success with my many business affairs. Before I last wrote, my ecstasies had returned, which distressed me as they sometimes occurred in public and during Matins.⁴ Resistance is useless and they cannot be concealed. I felt so utterly ashamed that I wanted to hide myself no matter where. I have prayed earnestly that I may no longer have raptures in public; will

³ St. John of the Cross, (then confessor to the nuns of the Incarnation) and Don Francisco de Salcedo.

⁴ Juana del Espiritu Santo states in her deposition: 'One day, while our holy Mother was at Toledo, I saw her enraptured during Matins. After some time she came to herself, and I helped her back to her cell. She told me she had used such force to prevent falling into an ecstasy that she felt as though all her bones had been broken. Lest the nuns should see her in this state, she used to shut herself in her cell at the signal for prayer and remain there for two or three hours. If any one knocked at the door, she gave no answer. Yepes relates that during Matins of the feast of Saints Peter and Paul she was seized with such an extraordinary impetus, accompanied with floods of tears, that it seemed as though her heart would break forth from her body. She cried out that she envied the good fortune of the Apostles who had been able to suffer such a death for God.' The sacristan finding her one day standing and leaning against the wall, took her by the hands and tried to make her sit down, but the Saint was rigid as stone and could not be moved until she returned to herself. (Ribera).

you pray about it, for there are many disadvantages and it does not seem to me a higher form of prayer.

During the last few days I have appeared to be half intoxicated: at least it is evident that the soul is well off, but the powers being bound, it finds it difficult to attend to anything except Him Whom it loves. During the preceding week I was often incapable of a single good thought, being in a state of complete aridity. In fact, in one way I was rather glad of it, as I had been in my present state for several days and it is a joy to realize how little we can do ourselves. Blessed be He Who can do all things! Amen. I have told you much: the rest cannot be written or even spoken about. We two ought to thank our Lord on each other's account: at least you should do so for me, as I am unable to thank Him as I ought and need much help from others.

I do not know what to say to you about the favour of which you tell me, which is certainly higher than you realize and will be the beginning of great good unless you forfeit it through your own fault.

I have passed through this state of prayer after which, as a rule, the soul enjoys peace and sometimes wishes to perform penance, especially if the impulse of love has been very strong. The soul then seems as though it could not endure doing nothing for God, for this is a touch which transforms the soul into love, and if it increases you will understand what was mysterious to you in the verses, for it is keen pain and sorrow, yet most delicious, coming from we know not whence. In

fact, the love of God wounds the soul which cannot tell where the wound comes from, nor how it came, nor whether it is wounded, or what is taking place, yet feels a delicious anguish which makes it complain, so that it cries:

...Thou dost deign

Without a wound our hearts to pain—

Without a pang, our wills to bend

To hold all love for creatures vain.⁵

For when this love of God actually touches the soul, it finds no trouble in withdrawing from the love of creatures, (I mean that the soul is not bound by any love for them) which is impossible without this divine love, for every strong love for creatures troubles us, and we suffer much more keenly if we must withdraw from them. When God takes possession of a soul He gives it, by degrees, the empire over all created things even when He withholds the realization of His presence and His consolations, which is what you complain about. Although these disappear as though they had never been, as far as regards the sensitive faculties to which God was pleased to impart some of the joy of the soul, He does not quit the soul itself nor fail to leave it rich in graces, as is proved by the after effects.

Do not take any notice of the troubles which you tell me ensue. Although I have never experienced them myself, God having in His goodness delivered me from these passions, I believe they are caused by the intense delight of the soul stimulating the

⁵ Letter of Jan. 2. Rel. I. *Castle*, M. vi, ch. 11, 2-12.

lower nature. With the help of God the trial will pass if you take no notice of it as several people have told me. The trembling will also cease. At first the soul is alarmed at this favour, as well it may be, but after receiving it several times, becomes better prepared for its reception. Do your best to resist the trembling or any other outward sign, lest it should become a habit, which would hinder rather than help you.

The heat which you mention is of no importance, doing neither harm nor good, although it might injure your health if it were excessive. It will probably cease by degrees, like the fits of trembling. As far as I can judge, such things are a matter of temperament; yours being sanguine, the strong mental emotion and natural heat which rise to the upper part of the body and the heart, may produce these symptoms. But as I said, the prayer is none the higher for them.

I think I explained about your feeling afterwards as though nothing had happened. I am not sure whether it is Saint Augustine who says 'The Spirit of God passes like an arrow through the air, leaving no trace.' I remember having answered this question, but I have received a pile of letters since you wrote, to many of which I have still to reply on account of want of time. On some occasions, the soul cannot return to itself for several days. Like the sun whose rays give warmth, although itself unseen, so the soul appears to dwell apart and to animate the body from outside, because some faculty is suspended.

Glory be to God, the kind of meditation you

make when not enjoying the prayer of quiet is excellent.

I do not know whether I have replied to all your questions. As a rule I read through your letter again, which is no small advantage when I have time for it, but to-day I have only been able to refer to it piece by piece. Do not take such trouble with your letters to me; I never revise my own. If any letters in the words are missing, fill them in as I do with yours. One sees at once what the words were meant for and it would be loss of time to correct them.

I send you a hair shirt to wear when you cannot become recollected during the time of prayer, or when you feel anxious to do something for God. It will do much to rouse love for God, but I give it you on the condition that on no account must you wear it after you are dressed for the day or when you sleep. You may wear it on any part of the body so long as it feels uncomfortable. I let you have it with misgivings, for your temperament is so sanguine that very little would affect your circulation: still, with such a love for God as yours, anything we do for Him, even such a trifle as this, gives such happiness that I did not like risking the trial. When the winter is over, we will try some other trifling thing of the sort, for I do not forget you. Let me know how you get on with this little plaything, for a plaything it is if, when we try to take some vengeance on ourselves, we remember what our Lord suffered. I laugh as I write, for you send me sweets, presents, and money and I repay you with a hair shirt.

Remember me to Aranda: let her throw some of the pastilles I send into the fire or brazier of your room when you are near it. They are very wholesome and purifying. They come from the Carmelite nuns, whose possessions are not all so choice. You may use them even though you wish to be more mortified. The pastilles are excellent for colds and headaches.

Will you kindly forward the enclosed little packet to Doña Maria de Cepeda at the convent of the Incarnation. Arrangements have been made for the entrance into your convent at Seville of a very good postulant who owns six thousand ducats net. She has already given it some gold ingots worth two thousand ducats and is so anxious that the debt on the house should be settled at once with them that the prioress has consented, and writes telling me that three thousand ducats will be given immediately; I was extremely glad, as the debt was a heavy burden for the nuns. In fact, as soon as the postulant is professed, she will pay it off entirely and may even do so earlier. Pray about it, for by this means, the work you commenced will be completed.

Our Father Visitor has settled affairs; he is well and is making his visitation. The way he establishes peace in the province and the affection the religious bear him are wonderful. The prayers offered for him, and the virtues and talents given him by God, guide him aright. May God be with you. I never know when to leave off when I write to you. All the nuns earnestly beg you to pray for them, as I do too. Always give Francisco de Salcedo many

kind messages from me. You do right in liking him for he is a saint. I am in very good health.

To-day is January 17.

Your Honour's unworthy servant,

Teresa de Jesus.

I sent to the Bishop for the book⁶ as perhaps I may wish to finish it by adding an account of the subsequent favours granted me by God, which would make another volume of the same size if the Master enabled me to describe them: if not it would not be much loss.

Several little articles belonging to Teresita came in the case and are being sent back. The bolilla⁷ is for Pedro de Ahumada who stays so long in church that his fingers must be cold. May our Lord repay your kindness to me and have you in His keeping for me. Amen. You can entrust the money matter to the prioress of Valladolid who will manage it successfully, as she knows a merchant who is a great friend of that convent and of mine and a good Christian.

⁶ Probably the *Life*.

⁷ A small ball filled with hot water to warm the hands.

CLXVII

Toledo, January 17, 1577¹

TO MOTHER MARY OF ST. JOSEPH,
PRIORESS OF SEVILLE

*A rich postulant. Advice about reforming the nuns
at Paterna.*

Jesus be with your Reverence!

O MY daughter! How full your letter is of good news, both of your health and of the postulant who is going to show us such charity as to pay for the convent! God grant there may be no mishap as I pray with all my heart, for it would give me the greatest pleasure to see you freed from anxiety. If she enters, watch over her carefully, for the love of God, for she deserves every kindness. I should very much like to send her a long letter but have not time, having already written to Avila and Madrid and other places; besides, my head is tired.

I have received the letters from you which you mention. One that I sent open for you to read addressed to my Father, the Prior of las Cuevas, must have been lost as you say nothing about it.

You must all be feeling very lonely now that our good Father² has left you. Tell Señor Garci Alvarez that he is more bound than ever to be a good father in his stead. I am glad that his relation has entered. Remember me very kindly to her and to

¹ Fuente, 142. The original belongs to the Carmelite nuns, Bologna.

² Father Gracian had been summoned by the nuncio Ormaneto to Madrid on affairs of the Order.

the nuns at Paterna to whom I very much wish to write. Forward this letter to them so that they may know that I am well, and that I was delighted to hear from them and to know about Margarita and the confessor. They must not be surprised at the nuns there not leading such lives as ours at once; it would be folly to expect it. Let them not insist too strictly upon the sisters' keeping silence, nor upon other matters which are not in themselves sinful, for with people unaccustomed to observe them, such severity would result in fresh sins instead of preventing them. Time and divine grace are needed, or the nuns would be driven to despair. We pray for them a great deal here. It is not right that the prioress should allow them to speak insultingly to her unless she can pretend not to understand.³ The superiors should realize that, with the exception of keeping enclosure strictly, they must behave with great mildness and leave the rest to God. May He be with you, my daughter, and protect you and the sisters to whom I send my love.

The prioress of Paterna says no more in any of her letters about San Jeronimo than if she did not exist, yet perhaps she might do more than the Prioress herself. Ask the latter to let me know about her and let San Jeronimo write to me. Both of them ought to place their trust in God so that they may succeed in all their efforts: let them not

³ Mary of St. Joseph, in her book of *Recreaciones*, p. 121, says that the nuns of Paterna would not even give any food to the Seville nuns so that it had to be supplied from outside. One night the behaviour of the Calced nuns was so threatening that the poor Discalced sisters locked themselves up in a cupboard under the stairs which the others tried to force open, threatening to kill them.

suppose that they can do anything by their own strength.

I am well; the Mother Prioress of Malagon is as usual. Tell me whether our Father had any money for his journey; they said he had not. I ask you of your charity to send him the enclosed letter at once, with great secrecy and by a safe messenger. I regret that the fiscal is leaving Seville. God seems to intend to make us recognize that He alone does all. Will your Reverence remember me to the Prior of Carmel⁴ and ask my good Fray Gregorio to write to me.

To-day is January 17, of the year 1577, and I am your Reverence's servant,

Teresa de Jesus.

I was greatly pleased with your account of the Christmas Matins. I feel sure that things will go well, for God always helps those who need it most. Do not cease writing to me although our Father is not at Seville. I shall not write to you so often, solely on account of the cost of messengers.

⁴ Prior of the Calced Carmelites at Seville.

CLXVIII

Toledo, January 21, 1577¹

TO MOTHER MARY BAPTIST PRIORESS OF VALLADOLID.

*Profession of Casilda de Padilla. A postulant.
Qualifications for the Carmelite life. Project of
foundation at Aguilar del Campo.*

Jesus be with you, my daughter !

I SEND my best wishes to you and your daughter who has taken the veil.² God grant you may have the happiness of her company for many years and may you both serve Him with the sanctity for which I have been asking for you lately. Amen. I have been longing to answer your letter, and this is a very favourable occasion. I will not say much because it might do me great harm, as I am extremely tired. I thought of putting it off until I had more time, but I want you to know that I have received all your letters, which reach me very satisfactorily in this way. I do not send you the Pope's dispensation³ as it is in Latin and I have been unable to find any one to translate it for me; I will let you have it later. It came yesterday, on the feast of St. Sebastian, and aroused great devotion both in the sisters and myself. God be praised, for it is all His doing! I am much pleased at hearing

¹ Fuente, 144. First published by Rivadeneira from the copy made by the correctors.

² Casilda de Padilla had been professed on January 13.

³ The pontifical authorization for Casilda's profession on account of her being under the canonical age.

that the Señora Doña Maria is satisfied. Give very kind messages from me to her and a big kiss to my Casilda which I should like to give her myself. I should have much enjoyed being present. You were right in referring to the friars as you did; there is more authority for the whole affair.⁴

As for the other's dowry, you tell me that you are to subtract fifty ducats for travelling expenses. Then, as I said, why do you state that the dowry is to be six hundred ducats, when it will not reach that sum? I forget what was arranged about the trousseau. If the girl is what they say she is, it matters little whether her jointure is less; she must bring what she has. I assure you we are in need of capable nuns. As you know, when any one is thoroughly suited to us, we need not care much about her dowry. They tell me her mistress is dying of grief at losing her and it must be true; that is why she gives the girl so little money. Her master has been made to understand that he must take her back if she is not what they say. I have felt so resolute about receiving this nun that I wondered whether it was a temptation.

Read the enclosed letter, seal it, and entrust it to Augustin de Vitoria,⁵ or to any one else who will forward it quickly; but the recipient must have nothing to pay for the messenger, and it must be delivered safely.

The Father-Visitor is so resolved upon founding

⁴ See *Letter* to Mother Baptist dated the end of December.

⁵ A rich gentleman of Valladolid, a great benefactor of the convent there. He accompanied the Saint when she made the foundation at Palencia. (See *Found.* ch. xxix, 8.) One of his daughters became a Discalced nun under the name of Maria de San Augustin.

that Convent,⁶ that, if you consent, I will send Antonio Gaitan to whom he gave authority to sign the papers. Then, directly we receive word, we will have the woman, who is old and very infirm, removed from the house. We may well suffer something, for souls are very destitute in that place. May God direct the matter and protect you for me, for you have settled the business well. God be praised for having brought it all about, for you are a very insignificant person in yourself.

To-day is January 21.

Your servant,
Teresa de Jesus.

CLXIX

Toledo, January 27, 1577¹

TO MOTHER MARY OF ST. JOSEPH,
PRIORESS OF SEVILLE.

Thanks for presents. The order of reclusion forbids sending nuns on foundations or to reform other convents. The importance of obtaining Father Gracian's authorization immediately.

JESUS!

May the Holy Spirit be with your Reverence,
my daughter.

I CAN assure you that I should be able to add to the praises that you and your daughters so justly give our Father. I cannot tell you how it tempts

⁶ That of Aguilar del Campo. It was not founded during St. Teresa's life time.

¹ Fuente, 145. The autograph bore the seal with the name of Jesus for which St. Teresa had asked her brother and formerly belonged to the nuns at Valladolid.

me to love you dearly, and I am beginning to believe that you repay my affection; God grant our tenderness may show itself in praying fervently for one another. Yesterday, the feast of the Conversion of St. Paul, the muleteer brought me your letters, the money, and the rest. The things were so well packed that it was a pleasure to see them, and they arrived safely in consequence. God reward you for the joy you caused me by your present to our Father's mother;² no one has sent such a handsome one; our Father is much gratified.

How can I help loving you dearly when you do nothing but please me? Only, I did covet the *Agnus Dei* a little, for I have long been wishing to make a gift to the administrator who helps me whenever he can and does his work wonderfully well. He has taken special trouble about the convent at Malagon and will continue to care for it; the dire poverty of this house is very trying to a person of my disposition. However, there is some little cross to bear in each of our convents, and I am not sorry for it.

Still, God has so favoured me by relieving you from all your burdens that I do not know of what I can complain, for all your affairs are going on satisfactorily, especially the prospect He shows me of your being able to pay off the debt on the house. When I remember that it costs you more than a ducat a day interest I cannot but feel grieved, which has the advantage of causing me to pray for your deliverance from such a charge. May His Majesty at least diminish the sum. Amen.

² Father Gracian's mother, Doña Juana Dantisco.

To return to the *Agnus Dei*. Considering whom it was meant for, I did not like to omit sending it, as it gave value to the rest of the presents which were charming. We kept a little box of the balsam (as Isabelita told me she had plenty of it there) and three boxes of sweets, so that people should not think my Isabelita was the step-mother's daughter who gets nothing; and there was enough left. May God recompense you for it all, my daughter. Amen, amen, amen. Also for the potatoes which came at a time when I had no appetite, but arrived in good condition, and the oranges, which were a treat to some of the sisters who were out of health, although there was not much the matter with them. All the rest is delicious, and there are sweetmeats in plenty. I gave some of them to Doña Luisa who called yesterday. Had I known she liked them so much, I would have sent them all to her in your name, for she is delighted with the smallest gift from us, and it looks better for us not to give expensive presents to such great ladies. My brother sent me the best box of sweets that he received from you. I am glad they cost you nothing; you can perfectly well ask for such things from those you see are willing to give you them, saying that you want them for Ulana or for some other person, and then you will not be spending the funds of the convent.

I did not send the box of sweets from my brother to the Prioress of Malagon, as they would injure her in her state of high fever, so I ask you not to forward her any dainties that heat the blood. But it would be a very good thing to let her have some

oranges or other things suited to invalids, as she suffers from severe nausea. I should very much like to have her brought here. As I have great hopes that Loja water might cure her, I have written to our Father asking him whether he will be in the neighbourhood and will have some taken to her. I believe they nurse her carefully as I have insisted upon it. Buttercakes are what she fancies most at present.

I should like to have written at far greater length in answer to all your letters (which arrived safely), but the muleteer starts to-morrow, and you see what a parcel I am sending our Father. Forgive me the heavy cost of the messenger: the matter they treat of is so important that I had to pay him well. Will you see Fray Gregorio at once about the letters and ask him from me to put the packet into the hands of a thoroughly trustworthy bearer immediately. If Diego is in Seville, he will take them gladly for love of me. Let no one have them unless you can find some one who is to be depended upon and who can go at once, for I should never have dared to send some of them, had I not been sure of the muleteer.

People at Toledo know of the order sent me by the General while I was at Seville. It forbids not only me, but all the other nuns, to leave their own convent, so that they cannot be sent elsewhere as prioress, or in any other capacity. This would be utter destruction for us if our Father's commission were to cease, for our permission to be under the jurisdiction of the Discalced Fathers would not be valid unless he were to declare, while still

holding the Apostolic Commission, that we might continue as before.³ This would suffice both for me and for the rest of the sisters. We might be in such a case at any moment, so for charity's sake, lose no time. The bearer of the letters could wait for the answer which would not take long to write, and could bring it back to you; but if you cannot send them by the muleteer and pay him well, do not send them at all. Will you tell our Father that I wrote, asking him to give you his answer.

It is wonderful how foolish we have been! The administrator who has a great knowledge of the law, and Doctor Velasquez, have examined the question, and they both declare the thing can be done and send instructions about it. May God direct the matter as may best conduce to His service! I have been advised to prosecute the affair without delay, and am doing so.

It is fortunate that we did not forward the money to Alonzo Ruiz, as the *alcalde* is here and can take it to him. I had already directed the person charged with paying the messenger to give him twenty *reales* so that we should not be constantly in debt for small sums; however they must do as your Reverence directs.

We also kept a little of the gum; I was about to ask you for some. They make lozenges of it

³ The nuncio Ormaneto was dangerously ill, his death being expected at any moment. As at his death the office of Apostolic Commissary bestowed by him on Father Gracian would expire, St. Teresa wished the latter to issue at once a written mandate authorizing the nuns to leave their convents when necessary and declaring that it was by his order that the Discalced nuns had gone to reform the Paterna community as they would otherwise be unable to defend themselves against the charge of disobedience to the Father General.

with sugared essence of roses which do my colds a great deal of good. A large quantity is being sent away; it will be taken with great care next Thursday. I am truly glad to learn that you are well, but be sure not to treat yourself as though you were strong, lest you should make us more anxious than ever, for you have caused me very great worry.

My kind remembrances to the Subprioress and sisters and all my friends. I will write to you soon by the courier and will say no more now except that Casilda has made her profession.

God keep you for me, my daughter, and make a saint of you. Amen.

Your Reverence's servant,
Teresa de Jesus.

Many kind messages from me to Garci Alvarez, to his cousin, and to every one else.

CLXX

Prefatory note

THIS letter is called the *Vejamen* or satire. The *Vejamen* was a ceremony practised at the university of Alcala on the eve of bestowing the degree of Doctor of Divinity. The candidate sat on a platform facing the whole body of the university with a professor seated on each side of him, one of whom complimented him with the most ridiculous and overwhelming flattery in Castilian verse, the other taunted him with every imaginable defect of mind and body. This custom was kept up until 1830. St. Teresa evidently personates the latter critic. She had consulted her brother Lorenzo as to the meaning of the words: 'Seek thyself in Me', spoken to her by our Lord during prayer. St. John of the Cross, Francisco de Salcedo, and Father Julian of Avila had written ex-

planations of the words which were to be laid before the nuns of St. Joseph's, when the matter came to the ears of the Bishop of Avila. He declared that the Saint should be the judge and told her to give her opinion in the form of a *Vejamen*. Nothing remains of their essays except some prosy verse by Don Lorenzo; some of the nuns seem to have written on the subject also. St. Teresa gave her interpretation of the words in the poem: 'Alma, buscar te has en mi.' (*Minor Works of St. Teresa. Poem x.* See also *Rel.* iii. 9., and *Interior Castle, Mans.* iv. ch. iii, 1.) Don Francisco's feelings were hurt, as appears in the *Letter* of Feb. 10.

Toledo, January 27, 1577¹

TO DON ALVARO DE MENDOZA,
BISHOP OF AVILA

The 'bantering letter' or 'Vejamen': a criticism of the explanations written on the sentence: 'Seek thyself in Me' by Francisco de Salcedo, Julian de Avila, St. John of the Cross, and Lorenzo de Cepeda.

JESUS!

UNLESS forced by obedience, I should certainly neither answer nor accept the office of judge for several reasons. But the reason is not, as the sisters say here that, as my brother has entered the competition, my affection for him might seem to warp my justice, for I am much attached to all the others as they helped me to bear my troubles while my brother came when we had almost drained the chalice. Still, he had a share in it and will have more, please God! May God give me

¹ Fuente, vol. iii, *Escritos Sueltos*, xiii.

grace to say nothing that may deserve my being denounced to the Inquisition considering the state to which my head has been reduced by the business and letter writing I have done since last night. But obedience can do anything, so I will comply with your Lordship's order—well or ill.—I should have liked a little time to enjoy the papers; however there is no help for it.

Criticism of Francisco de Salcedo. The words in question appear to have been spoken by the Bridegroom of our souls, Who says: 'Seek thyself in Me.' Señor Francisco shows that he has misunderstood this by dwelling with such stress on the fact that God dwells in everything, for the Spouse knows that God dwells in all things. The essay also says much about the understanding and union. But it is well known that the understanding does not act during union, and if it does not act, how can it seek? I am much pleased with David's words: 'I will hearken to what the Lord shall say within me,'² for this peace in the powers (signified by the 'people') is highly to be esteemed. But I do not intend to praise anything that has been written, so I will only say that the text is not appropriate, as the motto tells us not to 'hearken' but to 'seek.'

Worst of all, unless the writer retracts, I must denounce him to the Inquisition (which has its quarters close by) for after having declared throughout the article: 'St. Paul says this,' and 'the Holy Ghost declares that,' Señor Francisco de Salcedo states that he has written nonsense. Let him

² Audiam quid loquatur in me Dominus Deus, quoniam loquetur pacem in plebem suam. Ps. lxxxiv, 9.

withdraw these words at once, or he will see what will happen.

Father Julian begins well and ends badly, so he will not win the palm, for he is not asked to explain how uncreated and created light unite but how we are to seek ourselves in God. Nor did we want to know whether, when the soul is so near to its Creator, it feels while united to Him that there is any difference between them. I do not think the mind can occupy itself with these questions at such a time; or it would understand very well the difference between the Creator and the creature. He adds: 'when the soul is purified.' I do not think that either virtues or purification suffice here, for it is a supernatural favour bestowed by God on whom He chooses, and if anything could prepare the way, it would be love. However, I forgive the writer his mistakes because he is not so tedious as my Father, Fray John of the Cross. The teaching of the latter would be excellent for any one who wished to go through the Exercises used by the Society of Jesus, but it is beside the question here. Ours would be a hard case if we could not seek God until we were dead to the world. Neither the Magdalen, nor the Samaritan woman, nor the Canaanitess were dead to the world when they found Him. Fray John of the Cross also says much on the souls' becoming one with God in union, but when this takes place and He has bestowed this favour on the soul, He does not tell it to seek Him for it has found Him.

The Lord deliver me from people who are so spiritual that, cost what it may, they want to bring

everybody to perfect contemplation. In spite of all this, we thank him for having explained so fully to us what we did not ask to learn. It is always well to talk of God, for profit comes to us from whence we least expected it.

This has been the case with Señor Lorenzo de Cepeda, to whom we are much obliged for his verses and answer. If he has got out of his depth on the subject, for the sake of the pleasure his poem gave us we pardon the want of humility in treating of such sublime subjects to which he pleads guilty in his answer. We thank him too for advising us unasked to practise the prayer of quiet—as though it lay in our power! He already knows the penalty incurred by such conduct. God grant that since he has been so near the honey, he may carry some away with him, for he consoles me greatly, though I realize that he has need to blush for himself. I cannot say which of these papers is the best as, without injustice I find defects in all of them. Will your Lordship beg the writers to amend—and perhaps I too should amend lest, like my brother, I seem wanting in humility. All the competitors aimed so high that they have overshot the mark, for as I said, when the soul enjoys union with God, He does not tell it to seek Him for it has found Him.

I kiss your Lordship's hands repeatedly for honouring me with your letter. I do not answer it lest I should weary you still more by my nonsense.

Your Lordship's unworthy servant and subject,
Teresa de Jesus.

CLXXI

Toledo, February 6, 1577¹

TO FRAY MARIANO, MADRID.

Saint Teresa objects to the title of 'Santa'. Father Gracian and the Discalced. Tostado and the Calced. Manner of treating them.

JESUS!

May the grace of God be with your Reverence,
my Father.

FOR mercy's sake, do not give me the title of *Santa* when you address your letters; that is no language for us. It is a great pity you should do such things out of charity.

Our Father tells me nothing except that he is well, although slightly indisposed at times. The waters near Antequera will cure him. I cannot understand about Fray Buenaventura, for I thought your Reverence wrote telling me that they had taken him from his office. It would be right if they deprived him of it as a lesson to the friars, but they ought to restore him to it. God be praised for having enabled our Father to bear things so patiently; he will succeed better in his endeavours if they do not tie his hands. I trust in His Majesty that it will be the case.

¹ This letter is translated by kind permission of P. Grégoire from the Spanish copy found by him at the mother house, Rome. A few alterations were made by him in the copy written by P. L'Hoste, in 1651, at Louvain, which appeared defective. See *Lettres*, Tome II, letter 168, 2nd edition.

My Father, do not be disturbed about Tostado's coming. Leave our Lord to act; it is His affair; He will bring much good out of it all. It does not distress me, for I see that when our affairs seem going against the stream, they make quicker progress than if they went with the current, for God is manifesting His power. What seems hard is best.

When you visit the nuncio, do not forget that he sent for our Father, whose commission is nearly over. For some time, the fathers of the cloth here seem to have been exasperated to madness. I believe they will send a messenger to Tostado if they have not already done so. They declare that their mistake has been in not having deputed some one to fetch him here. Let him come and welcome; we shall see what the result will be. If the King and the rest of our friends are in the same mind, the Calced can do little; if they change their plans, so much the better. Do not be distressed, my Father, at my advising you to remain in the house that has been given you; look for no more sites for foundations. I cannot bear this intercourse on the subject with those of the cloth. You are losing the substance for the shadow. Changes always come, so remain as you are. I think it would have been wiser to try to make a foundation of nuns than to look for a better place for the friars . . .

I saw this for myself during the week I spent at Madrid. Let us beware of those fathers and not be deceived; matters are serious and as your Reverence says, our opponents' strongest weapon is persecution, which perhaps might benefit us at the present moment.

I am very glad that our Father is not in Seville, and as your Reverence says, it would be better for him to come to this part of the country though the Discalced have a house at Granada where he might stay. At all events, if his commission expires and Father Tostado remains in power, it would be well that they should not meet. The Calced fathers here all say that the latter is to go straight to court by order of the nuncio: they add, which is true, that it is by the royal mandate. They seem to have examined the subject more thoroughly, but their opinions do not agree.

Don Pedro Gonzalez told me yesterday that he had read in a letter sent from Rome that an inter-nuncio had been named. I expect, my Father, that this dignitary would be very prejudiced against us, but, 'If God be for us,' *etc.* The Father Master, Pedro Hernandez, is at Seville and has called on me. I do not think he will go to court for another month. Believe me, my Father, the acts of the Apostolic Visitors will not be contravened. Submit to and obey Tostado in all else except this which would ruin us completely. Therefore, if he comes, keep on the alert, however bland he may be. Let no one be persuaded to the contrary on this point. This does not affect the Father General, for we are under obedience to him and ought to be held as his daughters, as the Calced will consider us. It would be life for us, were he to protect the Reform, which will do much good. I fear, my Father, that God will not grant us this favour. May His Majesty direct these matters to His

greater service and then—come what may!

I enclose a letter to Father Julian Diaz, begging him to take charge of an affair at Caravaca,² as you will see. I send the statement and petitions for the Bishop of Caravaca . . . beg him to ask the Duquesa on my behalf to send a servant . . . which is not much . . . considering their trouble . . . and ask him for the love of God, not to postpone the business.

May His Majesty ever be with your Reverence.
Amen.

To-day is February 6.

Your Reverence's unworthy servant,
Teresa de Jesus.

CLXXII

Toledo. February 10, 1577¹

TO DON LORENZO DE CEPEDA, AVILA.

Spiritual advice. Affairs of the order and Lorenzo's family.

Jesus be with your Honour.

I HAD recovered from my weakness of the other day, but seemed very bilious, and lest it should prevent my fasting in Lent, I took a purgative. However, I had so much to do and so many letters on the same day, that I was writing until two o'clock in the morning which gave me a severe headache. I believe that in the end this will benefit me, as the doctor has forbidden me to write after

² Fuente, 146. The original cannot be found.

¹ The nuns of Caravaca were involved in a lawsuit. See the following letter.

midnight and I am to employ a secretary sometimes. I certainly have been working too hard this winter for which I am much to blame, for I took time from my sleep in order to leave the mornings free, and as I wrote after my sickness, all conspired to injure me. Although I was very ill on the day I took medicine, I seem to be getting better. Do not feel anxious about me, for I take great care of myself. I mention it so that you should know the reason if you sometimes receive letters from me in another handwriting, or if they are very brief.

I look after myself as well as possible and was vexed at what you sent me, for I would rather you had eaten it yourself. Sweet things do not suit me, although I have taken some of this and shall again. But you must not send any more or you will annoy me very much. Is it not enough that I never treat you to anything sweet?

I do not understand about the *Pater nosters* you recite while taking the discipline: I said nothing about them. Read my letter again and you will see. You must on no account do more than I advise: that is, take it twice a week. In Lent you may wear a hair shirt once a week, on the condition that you leave it off if you find it injures you, for you are so sanguine that I very much fear it will be bad for you. I cannot consent to your taking the discipline more often as it injures the eyesight—besides, it is a greater penance to moderate one's mortifications at first, which breaks the will. You must tell me whether the hair shirt makes you feel ill.

The peaceful prayer you mention is the prayer

of quiet described in the little book.² The movements of your senses, as I told you, are to try you; I am convinced that they are of no account, and that it is best not to notice them. A very learned theologian once told me that a man came to him in great distress because whenever he received Holy Communion he was troubled with temptations against purity of a far worse kind than yours and had been told only to receive the yearly Communion which is of obligation. Although the theologian was not a spiritual man, he understood that it was a temptation and told the man to pay no attention to it but to communicate every week. When he lost his fear of it, the trial left him. You, too, must attach no importance to such thoughts.

You can consult Julian of Avila on all points, for he is very good. He tells me that he gets on well with you, of which I am extremely glad. You should visit him from time to time, and when you wish to do him a kindness give him an alms, for he is very poor and detached from money. In my opinion he is one of the best priests in Avila. Such society is good for us for we cannot be always at prayer.

As regards sleep, I advise, in fact I *order* you not to take less than six hours. Remember, we who are getting old must take care of our bodies lest they should weaken the intellect, which is a terrible trial. You would not believe what misery I am suffering, for I dare neither read nor pray, though, as I said, my health is better. But I assure you, I shall take warning for the future. So follow

² *The Way of Perfection*, ch. xxx, xxxi.

my advice by which you will fulfil your duty to God. How foolish to suppose that this is the same prayer that kept me awake! There is no resemblance between them, for I made far greater efforts to go to sleep than to remain awake. I thank our Lord heartily for the favours He shows you and the good effects they leave. This proves His power, for you are left with virtues which you could not have acquired by prolonged efforts. Believe me, your brain exhaustion does not come from eating or sleeping too much, so obey what I tell you. Our Lord has shown me great mercy by giving you such good health. May He preserve it for many years so that you may employ it in His service.

The dread you experience is certainly produced by your spirit's realizing the presence of the evil spirit, and although you do not see it with your bodily eyes, your soul must either see or feel it. Keep some holy water near you; nothing drives the devil away more quickly. It has often stood me in good stead. Sometimes I have not only been seized with fear but have been terribly tormented as well.³ Let no one know this. But the demon does not go unless the holy water touches him, so you must sprinkle it all around you.

Believe me, it is no small boon that you sleep so soundly: God gives you a great blessing. I repeat that you must not curtail your rest, for you cannot do so at your age.

It seems to me very charitable of you to be

³ In her deposition for the canonization, Teresita declares that sometimes St. Teresa's head trembled and her body was covered with bruises from the blows given her by the devil.

willing to bear trials and to leave consolations to other people: it is a great grace from God that you should even think of such a thing, though you are very simple and wanting in humility if you imagine that, without prayer, you could acquire such virtues as those which God has given to Francisco de Salcedo or to yourself. Trust my word and leave all to the Lord of life who knows which each of us needs. Never have I asked of Him interior trials though He has sent me very heavy ones during my life-time. Such sufferings depend upon our constitution and humours. I am glad you are beginning to understand that saint: I want you to bear with his condition very patiently.

I guessed what the result of my 'satire' would be and that your feelings would be hurt, but I could not judge the effort seriously. If you examine what I said, you will find that I praised some points; as regards your answer, I could not have written otherwise without telling a falsehood. The truth is my head was in such a state that I do not know how I managed to write as well as I did, I was so overwhelmed with business and letters—I think the devil must pile them together sometimes as the same thing happened on the night I took the medicine. It was a miracle that I did not send the Bishop of Carthagen a letter I had written to Father Gracian's mother. I put the wrong address and had already fastened it up. I cannot thank God enough about it, for I had told her how the Bishop's Vicar had treated the nuns of Caravaca. I have never met him, but he seems to be mad. He prohibited the celebration of Mass in their chapel, but

this has been remedied and I believe the rest will come right; I mean that he will allow the convent to remain. He could do no less as other letters of recommendation besides my own are being forwarded to him. You see how fortunate it was, and what an escape I had.

However, we are still anxious about that Tostado, who is just returning to court. Pray about it. You must read the enclosed letter from the Prioress of Seville. I was delighted with your letter to her which she forwarded, also with yours to the nuns, which really is charming. They kiss your hands repeatedly and are exceedingly pleased with your note, especially my companion, the sister of fifty years of age who accompanied us from Malagon. She is turning out remarkably well and is very sensible. When I say remarkably well, I mean as regards my personal comfort, for she takes great care of me.

The Prioress of Valladolid writes saying that all was done that could be done respecting that affair. She adds that Pedro de Ahumada was there. Believe me, the merchant engaged in the business understands it: do not be anxious. Remember me to Pedro de Ahumada and to my little ones, especially Francisco; I should like to see them. You did right in dismissing the maid though you had no complaint against her. When there are so many servants, they only get in one another's way. Never forget to give kind messages from me to Doña Juana, Pedro Alvarez, and the rest. My head is much better since I began this letter: I do not

know whether it is on account of the pleasure of writing to you.

Doctor Velasquez, my confessor, came to see me to-day. I consulted him about your plan of giving up the use of plate and carpets, as I should not like you to be stopped from serving God devoutly through any fault of mine. Therefore in such matters I never rely on my private opinion, although in this case it was the same as his. He says that such things do not matter as long as you realize their unimportance and are detached from them. This is only reasonable, for as, later on, you must arrange marriages for your sons, your house ought to be suited to your position in life. He added that you must be patient, for God always gives us an opportunity to carry out our good purposes as He will in your case. May He preserve you to me and make you a great saint. Amen.

February 10th.

I am your Honour's servant
Teresa de Jesus.

CLXXIII

Toledo, February 11, 1577¹

TO FATHER AMBROSIO MARIANO,
MADRID

Sufferings of Señor Diego Perez. Difficulties about making the foundation at Madrid.

Jesus be with your Reverence.

I HAVE been daily expecting a letter from the Prior of Carmel, yet I thanked God when you told me that the messenger had not yet been despatched. It is fortunate, for Señor Diego Perez is himself the bearer of this missive. On seeing him at liberty again I rendered thanks to God, Whose true servant he must indeed be, since our Lord thus tries him. It is sad to witness what a world this is.

In case you should need a letter from Doña Luisa de la Cerda in favour of your negotiation, I have been told that she is not at home, but at Paracuellos, three leagues out of Madrid.² I was sincerely pleased with Father Diego Perez: he must be capable of doing good in every way.

The resolution taken by the Prior of the Carmel, according to what was stated to me to-day by the Maestro Cordoba in presence of Señor Diego Perez is that, until he hears from the most Reverend Father General, he will do all he can to prevent the

¹ Fuente, 151. The autograph belonged to the Jesuit novitiate at Seville. The letter was published for the first time by Rivadeneira from the copy made by the correctors which is in the National Library, Madrid.

² Paracuellos de Jarama was the property of Luisa de la Cerda. For the project of a Discalced Priory at Madrid, see *Letter* of Oct. 21, 1576.

foundation of the priory at Madrid, for he says there is no reformer and that the nuncio can do nothing except in person. The Prior is persuaded of this, and that the Discalced fathers are acting against obedience, so that the Calced friars are under no obligation to the Visitors, but only to the General. The Maestro Cordoba added that it would be useless for me to argue with him to the contrary if Father Diego Perez³ could not convince him. Finally he declared that when the king saw how the Discalced rebelled against authority, he commanded that the order given in Council should be sent.

I assure your Reverence that we ought to thank God for the way in which these fathers are behaving. To listen to them, one would suppose that they held a new Brief, but they have nothing except the act published a year and a half ago by the General Chapter. This the Maestro Cordoba saw himself to-day. Unless I am mistaken, he is cousin to Father Alonso Hernandez who is in your neighbourhood, so that I cannot understand why you do not ask the latter to lay the true state of the affair before those fathers. If the answer from the prior to his Lordship arrives before this letter goes, I will send them together; if not, write and let me know whether I am to forward it to the archdeacon. But until the king's decree is published, nothing can be done: we must act directly it is made known. Meanwhile, do not let us weary our friends so much. Father Diego Perez can tell

³ As the Saint called him Señor in the beginning of the letter, he was probably a secular priest.

his Lordship about the prior's answer, as he heard it given. Probably the archdeacon could not give his information so quickly, therefore it would be best to make the Archbishop aware of what is happening.

God grant that you are in better health for I have felt very anxious about it!

To-day is Monday, February 11.

Your Reverence's unworthy servant,
Teresa de Jesus.

CLXXIV

Toledo, February 16, 1577¹

TO FRAY AMBROSIO MARIANO, MADRID
Father Mariano's illness. Troubles of the Reform.

JESUS!

May the grace of the Holy Spirit be with you,
my Father.

I AM not surprised that you are ill but that you are still alive, considering the troubles, both interior and exterior, that you must have gone through. I was unspeakably sorry to learn that you were in bed, for I know your temperament. However, I was consoled at hearing that though your complaint is painful, it is not dangerous. I have been wondering whether you took a chill in the course of all your wanderings. For the love of God, let me know all the particulars—I shall be content if it is

¹ Fuente, 147. The original belongs to the Premières Carmélites de Paris.

only by the pen of Father Miseria²—and whether you need anything.

Do not be troubled about matters: when things seem most satisfactory I am generally less satisfied than I am now. As you know, God always wishes us to recognize that it is He who forwards our best interests. To show us this more clearly and to make us realize that it is His work, He usually permits a thousand mishaps. It is then that all succeeds best.

You say nothing of my Father Padilla, I regret to say, neither does he write to me. I wish he were well enough to take care of your Reverence. As Father Baltasar is leaving, God grant you may recover soon. I am writing to these fathers of mine at Madrid about what is happening: the messenger seems entirely taken up with my letters to them.

You must know, my Father, that I have been thinking what a great loss the death of the good nuncio would be to us, for he is a servant of God and I should be deeply grieved at losing him. I believe that if he does not do all we wish, it is because he is held under greater constraint than we realize. I am alarmed about the negotiations in Rome; some one there is ceaselessly working and making difficulties from which the nuncio is suffering. I remember that when the good Señor Nicolas was here, he said the Discalced should

² Fray Juan de la Miseria, a lay brother who painted St. Teresa's portrait. (*Minor Works*, 223-224.) He was a peasant of the Abruzzi who took the habit of a Franciscan lay brother but was dismissed by his superiors who were alarmed at the way in which the devil visibly ill-treated him. He came to Spain, joined Fray Mariano at the hermitage of Tardon, and followed him to Madrid where he studied painting. There he met St. Teresa and took the Discalced habit with Mariano.

have some cardinal there as their patron. I talked the matter over lately with one of my relatives who is a very capable man; he tells me there is a curial procurator in Rome who is very prudent and who would do all we require if we paid him. I have already stated that I wish there were some one there who could discuss certain matters with our Father General. Consider whether it would not be well for the ambassador to ask the procurator to speak for the Discalced.

You must know that Fray Pedro Hernandez has been at Toledo. According to him, unless Tostado has personal authority over the Visitors, their acts will be valid. But if he possesses this power, we can say nothing, but must obey him and seek some other means. In Fray Pedro's opinion the commissaries can neither erect us as a separate province nor name definitors unless they own more powers than they had in his time, therefore we must try some other plan. May God, in Whose hands the whole matter lies, strengthen us and in His mercy restore you to good health as we beg of Him.

This messenger is going to Madrid solely to learn what they want of me and to bring news of your Reverence. Will you have the charity to tell Father Juan Diaz how to forward the enclosed letters to Father Olea. They are of the utmost importance to me. If there is no other way, kindly ask him to deliver them personally in perfect secrecy.

To-day is February 16.

The unworthy servant of your Reverence,
Teresa of Jesus.

CLXXV

Toledo, February, 27, 28, 1577¹

TO DON LORENZO DE CEPEDA, AVILA

On prayer and penance. Don Gaspar de Toledo approves of the 'Life', and wishes that a foundation should be made at Madrid. Holy water and the devil. Fathers Gracian and Tostado.

Jesus be with your Honour.

BEFORE I forget, (as I did before), I must ask you to tell Francisco to send me some well cut pens, for none can be got here, much to my disgust and trouble. Never prevent his writing to me, for perhaps he may need it, and he is content with a short answer which does me no harm.

I think this illness will be good for me, as people will become accustomed to my using a secretary. I might have done so before in unimportant matters and shall continue to use one.

My health is better since I took some pills. I think that fasting at the beginning of Lent injured not only my head but my heart, though the latter is much improved and during the last few days my head is recovering. It was my head that troubled me most—in fact very much indeed—for I was afraid I should be rendered incapable of using it.

It would have been extremely rash to attempt to pray, and our Lord well knew what harm it would do me, for much to my surprise, I was as bereft of supernatural recollection as though I had

¹ Fuente, 148. Vol. IV, 50.

never experienced it, and it would have been beyond my power to resist it, had it come.

Do not be distressed on my account; my head will gradually recuperate. I take all the care of myself that I see is requisite—which means a great deal: in fact I allow myself more indulgence than is usual in this house.

I shall not be able to practise prayer yet. I very much want to get well, and as it is on your account I think the wish is right. With my character I need such a reason to prevent my grieving at it. I digest mutton so badly that I am obliged to eat poultry, as all my sufferings come from weakness in consequence of having fasted since the feast of the Cross in September, combined with my age and troubles. In fact, I can do so little that it is grievous: this body of mine always harms me and prevents my doing good. But I am not so ill that I cannot write to you myself; that mortification has been spared me yet, and I realize that it would be a hard one for me.

You must forgive me for not allowing you to wear a hair shirt, because you must not choose for yourself. You must limit your time for the discipline as then you will feel it more and it will not harm you. Do not take a hard discipline; it does not matter much, though you may think it a great imperfection. To give you your own way in something, I send you another hair shirt to wear two days a week from the time you rise until you go to bed: you are not to sleep in it. I am amused at your counting the days so exactly: it is a new fashion and I do not think the Discalced nuns have

attained to it yet. Be sure not to wear the other hair shirt at present; keep it by you.

I am forwarding to Teresa a hair shirt and the very hard discipline she asked me for. Will you give them to her with my love. Father Julian of Avila speaks very favourably of her, thank God. May He ever have her in His care. He has shown great mercy to her and to those who love her.

The fact is, I have been hoping for some time that you would suffer from dryness, so I was glad when I read your letter, though yours does not deserve the name of aridity. Believe me, it is a good thing in many ways.

If this hair shirt reaches all round you, put a piece of linen next your stomach or it will be very injurious. Never wear it or take the discipline when you suffer with your loins or it will do you much harm. God prefers your health and obedience to your penances. Remember Saul² and do as I say. It will be no small thing if you bear with that person's condition.³ In my opinion, all his great troubles and pains come from melancholia so that he is not to blame nor need we distress ourselves, but thank God that we are free from that torment.

Be sure to take enough sleep and collation. People who are so anxious to serve God do not realize what harm they are doing themselves until too late. I

² An allusion to Samuel's words: *Melior est obedientia quam victimæ.* (I Kings, xv, 22.)

³ Pedro de Ahumada, who was always asking his relations for money which he squandered at once, making himself a burden to them by his restlessness and discontent. He was embittered by disappointment at receiving no reward in return for fighting valiantly for the king in the East Indies. He had been to court and his claims were disregarded.

assure you that experience of my own case and other people's has taught me this. If the hair shirt is worn every day, it is not so penitential in one way as we feel³ less when we become used to it, and it does not produce the strange sensation you mention. You should not fasten it so tightly over the shoulders. Take care not to injure your health in any way. It is a great grace that you bear your inability to pray so well, and a sign that you are resigned to the will of God, which I believe is the gréatest benefit obtained by prayer.

I have had good news of my manuscripts.⁴ The Grand Inquisitor is reading them, which is something new. They must have been favourably mentioned to him. He told Doña Luisa that they contained nothing an inquisitor need interfere with, and deserved praise rather than blame. He asked her why I had not founded a convent in Madrid. He is strongly in favour of the Discalced and has just been made Archbishop of Toledo. Doña Luisa must have called on him: she has the matter much at heart and they are close friends. She wrote telling me this: she is coming here soon when I shall hear the rest. Will you tell the Bishop,⁵ the Subprioress, and Sister Isabel de San Pablo, and no one else. They are to keep it secret and to pray

⁴ The Grand Inquisitor, Cardinal Quiroga, had just read the *Mss.* of the *Life* now in the hands of the Inquisition. Two copies had been sent there: one by the Princess of Eboli out of revenge for the nuns' having been withdrawn from her convent; the second by Father Bañez. The Cardinal was so pleased with the book that he gave the Saint a verbal permission to make the foundation at Madrid, telling her that he would help her in any way she wished in the future. The copies of the *Life* were not returned until after her death.

⁵ The Bishop of Avila, Don Alvaro de Mendoza,

about it. It is extremely good news. My stay at Toledo has benefited everything except my head, for I have had more letters to write here.

You will learn from the enclosed letter from the Prioress⁶ how half the debt on the convent has been paid without touching the money belonging to Beatriz and her mother. The rest will soon be cleared off, please God. I am delighted with this and with Augustin's letter saying that he had not left the place.⁷ I am sorry that you sent your letter without mine. The Marquesa de Villena will be sending a letter to the Viceroy (whose favourite niece she is) when there is a safe opportunity. I regret that Augustin is still in the same position; pray for him as I do.

As regards holy water, I only know what I have learnt by experience. I have spoken about it to various theologians who did not contradict my opinion. As you say it is enough that the Church approves.

In spite of all the nuns have to suffer in reforming the convent at Paterna, they prevent many sins being committed.

Francisco de Salcedo says much that is true about Doña Ospedal,⁸ at any rate when he declares that I am like her in this case. Remember me very kindly to him and to Pedro de Ahumada. I do not want to write more except to suggest that if

⁶ Mother Mary of St. Joseph, prioress of Seville.

⁷ Don Augustin de Ahumada, after having come out victorious from seventeen battles in Peru, was seeking some other employment there which St. Teresa believed would injure his soul.

⁸ Doña Ospedal, Don Lorenzo's dignified house-keeper, a great authority on etiquette.

without harming yourself, you could afford to give Juan de Ovalle⁹ enough money to buy some sheep; it would be a great help for his family and a true charity.

I have changed pens so many times during this letter that the handwriting will look worse than usual. However, that is the reason—not my health.

I wrote this yesterday and felt better this morning, glory be to God. The fear of not recovering must have been worse for me than the illness. My companion amuses me about the workman; she talks of his capabilities and I told her to mention him to you. However, the Prioress considers him skilful and I think she understands the matter and that he will manage our business well. She knows both men, but I always thought it was Vitoria who undertook that department.

God grant the affair may succeed and may He preserve you in His service! Amen.

To-day is February 28.

The Father Visitor is well. They say Tostado is coming back. Our affairs teach us what the world is: it seems nothing but a comedy. However, I heartily wish our Father were delivered from those people. May God do as He sees is best for us!

The Prioress and all the nuns send you their best wishes. The Prioresses of Seville and Salamanca take good care of me, and even those of Veas and Caravaca have done what they could: in fact, they all show their good will.

I wish I were near you so that you could see this for yourself, and that I might have the pleasure of

⁹ Juana's husband, who was always needy and unsuccessful in business.

sending you some of their presents. Some shad encrusted in pastry came from Seville to-day so that the nuns made a good dinner. I am very glad, for Toledo is a perfect desert. The kindly feeling of the donors is what pleases me.

Your Honour's unworthy servant,
Teresa de Jesus.

CLXXVI

Toledo, February 28, 1577¹

TO MOTHER MARY OF ST. JOSEPH,
PRIORESS OF SEVILLE

Praise and advice.

Jesus be with you, my daughter.

MY illness, of which you will learn from the enclosed note, has been the reason of my not writing more often. I waited until I was better so as not to distress you and your daughters. Although my condition has greatly improved, I cannot write much without causing myself great harm. Still, compared with what I was my health is far, far better, glory be to God. May He reward you for your good news, which was indeed good news for me, at least as regards the house, for it is a great relief to see you freed from anxiety. I have prayed much for it while I have been here, so that I congratulate you sincerely. May God grant my requests, for now, what with your riches, your office, and your complete success, you will need special help to keep humble. It seems to me that

¹ Fuente, 149. The original letter is at Valladolid.

God is giving you this grace with His other favours. May He be praised for ever, for you may be very sure that all comes from Him!

I wish I were as sure about it in Sister San Jeronimo's case.² She really distresses me. Believe me, she ought never to have left me or some other superior of whom she stood in awe. God grant that the devil may not make use of her to give us trouble.

Will your Reverence ask the Prioress³ not to allow her to write a word, and tell the sister from me, until I can write to her, that she must recognize that she is under the influence of some morbid humour⁴ or if not, of something worse.

As I shall be sending you a long letter by the muleteer on Monday, I shall say little now. God help me! What ability you have! The sisters here are amazed at what you send me. The provisions were fresh; the rest of the presents were charming as were the reliquaries. The largest will suit Doña Luisa best, for you have decorated it very prettily; the glass of the monstrance was broken, but we have replaced it and have mounted it on a stand. Abide with God!

I am much annoyed at our Father's having disproved the accusations made against us, especially as they were so disgraceful. They were all nonsense, and the best thing to do is to laugh at such things

² Isabel de San Jeronimo, who had gone to reform the nuns of Paterna, had been foolish enough to write an account of some revelations she thought she had received, which was discovered by the prioress. Her confessor seems to have been indiscreet.

³ The prioress of Paterna for the time being.

⁴ According to the belief of the time, the body contained four fluids: blood, lymph, and black and yellow bile on the excess or want of which the health and disposition depended.

and let people say them. In one way, they please me.

I am very glad you are in good health. God keep you and all the rest! Amen. Ask them to pray for me. As I wanted this to be the first letter you receive, I did not wish to miss this courier. I shall write to the Mother Subprioress, whose complaints amuse me. The Prioress of Malagon is extremely ill.

This is the last day of February, 1577.

The unworthy servant of your Reverence,
Teresa de Jesus.

I received the answer from our Father's mother several days ago and will send it to you on Monday. She says a great deal of the pleasure you have given her.⁵

CLXXVII

Toledo, March 2, 1577¹

TO MOTHER MARY OF S. JOSEPH

Thanks for presents. The widow with the gold ingots. The prayer and confessions of the sisters. The 'vejamen' letter.

JESUS!

May the grace of the Holy Spirit be with your Reverence, my daughter.

WHEN you send me such good news and such beautiful presents, I might well write you a long letter—at least it would give me great pleasure, but I sent you one yesterday and the

⁵ No doubt this alludes to the presents mentioned in the letter of January 26.

¹ Fuente, 150. The original, sealed with the monogram 'Jesus', is in the Valladolid collection.

number of letters I have been obliged to write this winter has so weakened my head that I have suffered severely. I am much better, still I rarely write myself as I am told that is the only way to complete the cure.

Oh! How delighted I was with the charming things you sent me for the administrator! You would not believe what trouble he takes for the nuns at Malagon and how he devotes himself to me. You must not suppose that it cost him little trouble to bring the thing to a satisfactory ending, for there have been a thousand difficulties with the workmen. I gave him the small reliquary; both were pretty, though the large one is best, especially since we have repaired it. As I told you, the glass was broken when it came, but we have replaced it with a very good one. The foot was bent, but we have strengthened it with an iron support. Such accidents always occur. I also presented him with the small goblet: I mean the metal cup which is the daintiest I ever saw. Although he wears serge, I do not see much harm in his drinking from such a graceful little tankard. I gave him the flask of perfumes just as it came, with which he was greatly pleased. He is a man of position. And then, some of your presents from Seville went to gladden your house at Malagon.² The nuns would not let me give the administrator the bottle of orange-flower water, because it revives the Mother Prioress and even does me good, and we had none here. Of

² Mary of St. Joseph, who had been professed at Malagon, had belonged to the household of Luisa de la Cerda, which is the reason she so often gave presents to that lady.

your charity, ask the mother of the Portuguese for a little and send it here, for it was on that condition that I gave the rest to Malagon.

Oh, how glad I am that you have paid for part of your convent! Still, we must not rejoice too much until the postulant is professed.³ Doubtless, if she is not, God will give us the money from elsewhere. Let all of you beg Him to cure my head. I sent word by the courier to-day that an account was to be sent me of what, at least to a certain extent, caused its injury.

I am very pleased with your kind of prayer. It is no lack of humility to recognize that you have reached that state and that God grants you such a favour as long as you realize, as you do, that it is His gift and does not come from yourself. This God makes the soul understand when the prayer comes from Him. I thank Him heartily for your being in such good health and will get you the presents for which you ask. Pray God to make me such that He may hear my prayers. I approve of Beatriz' prayer, but as far as possible, stop such things being talked about. Such matters depend greatly upon the prioress. San Jeronimo never said a word on the subject in her letter, for the prioress checked her at once and scolded her, so that she kept silence. You remember that when I was at Seville, she was reserved about it. I do not know whether we were right in letting her leave us. God grant it may turn out well! Imagine what would have happened if the others had found the paper the Prioress discovered. What a thing it would have

³ The widow with the gold ingots.

been! God forgive him who bade the sister write it! Our Father wished me to write to San Jeronimo very severely on the subject. Read the enclosed and send it to her if you approve of it. You are quite right in forbidding the matter to be mentioned to any one.

The Prioress of Veas⁴ writes telling me that her nuns make their confessions to one priest to whom they speak of nothing but their sins, so that he hears the whole community in half an hour; she adds that this plan ought to be observed everywhere. The sisters are perfectly contented and greatly attached to their Prioress as they treat of their soul with her. Your Reverence may tell your daughters to write to me for direction, as I have had some experience, for why should they search for others who perhaps have had less than I? This would be more advisable in your part of the country than in any other.

Will you tell Sister San Francisco to make that sister⁵ eat meat after Lent and not to allow her to fast. I should like to know what she means by the great strength that she says God gives her, as she does not explain it. How tiresome it is! She gives way to tears before the other nuns and they see her continually writing. Take away what she writes and send it to me. Give her no hopes of speaking about it to any one except to our Father, for these communications with others have ruined her. Believe me, this language is less understood at Seville than your Reverence thinks. However, if she were

⁴ The Venerable Anne of Jesus.

⁵ Sister Isabel de San Jeronimo.

to discuss the matter in confession with Father Acosta, no harm could come of it, though I well know that it would be less advisable for her than for any of the others.

You are right in allowing a certain latitude to the community at Paterna, although it would have been best to begin only with what you intended to establish, for in these reforms, if people obtain one thing they want by their outcries they at once imagine they will get the rest. It is wise of you to counsel their performing their duties in common.

I did not give either your letters or the reliquary to Doña Luisa for she has been away and only returned yesterday. I am waiting until she has done all her visiting. Pray for her and Doña Yomar for they have many trials.

As I am writing this letter by snatches, I do not know whether I have forgotten to answer any of your questions. They are taking you the bolts which are the same as we have for the grille of our choir; there seems no need for them to be more highly polished. I foresee that you will not be pleased with them, but put up with them like the sisters here, who do not consider themselves less refined than you. These little bolts are the best thing; I do not understand what locks you want. The crucifixes are being made; I expect they will cost a ducat each. All the nuns ask for your prayers and Isabel is delighted with the sweetmeats and serge. May God reward you! I have very good clothes for myself. Do you think I do not mind being unable to send you anything in return? I do indeed. The sterility of this place is extraordinary,

except for quinces in their season; but you grow far better at Seville. The sisters were greatly pleased with the spices and the *catamaca*.⁶ They would not let me send any away as I very much wanted to because many of our nuns were in great need of what you gave us.

I enclose the answers to the questions I asked my brother.⁷ The competitors had arranged to send the essays to St. Joseph's for the nuns to judge. But the bishop was there at the time and told them to forward the themes to me to censor, although my head was so exhausted that I could hardly read them. Will you show them to the Father Prior⁸ and Nicolas. Explain the matter to them, but do not let them read the censure until they have seen the answers. Then, if you can, return the essays, as our Father would enjoy them. They came to me from Avila on their way to him, although it was not the direct road for the muleteer.

I send you a letter my brother wrote me. He has spoken of the favours God shows him in many others but this one has come to hand. I think you will be glad to read it since you like him very much. Tear it up when you have read it. And now abide with God, for I can never finish when I begin writing to you and it harms my head. May His Majesty make a saint of you for me.

They have just delivered me a letter from our Father at Malaga, dated a fortnight ago, at least, fifteen days to-morrow. He is well, glory be to God!

⁶ Tacamaca, a Mexican gum used as a medicine.

⁷ This alludes to the *Vejamen* letter, Jan. 27, 1577.

⁸ Fray Antonio de Jesus, Prior of the Discalced at Seville.

To-day is March 2. Remember me to all our fathers and let me know about Fray Bartolomé's health.

Your Reverence's servant,
Teresa de Jesus.

You ought to be grateful to me for writing to you with my own hand, for I have not done as much even for St. Joseph's. I wrote to you and our Father yesterday by the courier; that is why I send this by some one else.

CLXXVIII

Toledo, March 15, 1577¹

TO FRAY AMBROSIO MARIANO, MADRID

St. Teresa advises him to leave Madrid and to be very prudent.

Jesus be with you, my Father.

I CANNOT tell why you do not send me a reply by the carter saying whether you received the answer from the Council which I forwarded to you last Thursday. I do not understand what your Reverence is doing in Madrid, and why you are not staying with the Mitigated friars. The nuncio laid great stress upon this point and we ought not to displease him in any way, nor would it be in our interest to do so. I should much like to talk with your Reverence for there are things that can be said but not written.

Hitherto the hope of founding a priory at Madrid has justified your living at liberty, but that

¹ Fuente, 152. The original letter is in the convent of the Image, Alcalá de Henares.

four Discalced friars should enjoy such freedom for so long is approved of by no one. Believe me, my Father, it attracts a great deal of attention, and not only from the fathers of the cloth whom we need not reckon. I desire that we should avoid giving people any pretext for blaming us. Do not listen to the Marquis if he tells you it will not displease the nuncio.

I also beg your Reverence to speak with much restraint when you have to complain about any one, of which I am afraid you are careless, being extremely frank. Please God what you have said may not come to the nuncio's ears. Remember, all the devils are making war against us and we must look for protection to God alone, acting with obedience and forbearance, and then He will take the matter into His own hands.

I think that it would be very wise if your Reverence were to go to Pastrana or Alcala after Passion Sunday, for that is no time for business, and even if the matter were urgent, it would suffice for the Licenciado Padilla to be there to take charge of it for us, as he has always done. Religious ought not to be out of their monastery at that season, and nobody would think well of it, least of all the nuncio, who is so exceedingly circumspect. It would be a great comfort to me if your Reverence followed this course; think well over it. Believe me, you ought either to do this or to stay with the friars of the cloth, which I think would be worse still.

Be careful not to argue with the Archbishop when he has once told you that a thing is unsuit-

able, although you may stand in high favour with him. He has charge of the affair and since this is so, the best course is to be silent, and to speak to God.

This letter is written with great deliberation and not without a very grave reason which I cannot tell you but I see that it is most important that your Reverence should consent to what I ask of you: that no harm could come thus while great harm might result from an opposite course, and when reason counsels an action, we ought not to wait to be forced into performing it.

Our Lord gives us many occasions of gaining merit. I see those you have had, and still have, and am astonished at the way you have controlled your anger. But prudence is needed now: may God give it you as He did in the matter relating to the bishop². May the Lord be for ever praised, for He will uphold His work in the end.

They say for certain that Tostado is coming through Andalusia. May God guide him; then happen what may! I believe it would be better to contend with him than with our former opponents.

May God grant us light and preserve your Reverence and the other fathers. My health is a little better.

To-day is March 15.

Yours,

Teresa de Jesus.

² This probably refers to the Bishop of Salamanca and the foundation to be made in that city. Fray Antonio believes that it concerns the wish of the bishop that the Discalced should be chaplains to the Hospicio de Recogidas there.

CLXXIX

Toledo, April 9, 1577¹

TO MOTHER MARY OF ST. JOSEPH,
PRIORESS OF SEVILLE

Personal affairs. Father Nicolas Doria enters the Order. Condolence offered to the Prioress of Paterna.

Jesus be with your Reverence, my daughter!

I SENT you a letter by the courier which I think you will receive before this one. The crucifixes are being forwarded; they are all alike and only cost nine *reales* each indeed, I believe they are a *quartillo*² less, yet people say they would not cost less than a ducat. A turner can easily make the holes which could not be done here, as the crosses were not sent until Easter Day. The latter are of ebony. They are not dear and I should have liked to send you more of them.

I very much wish to hear about the good Sister Bernarda.³ I have already written telling you that, to my great sorrow, God has withdrawn a nun from this convent.⁴

There is no reason why your Reverence or any other nun led by the same way of prayer should

¹ Fuente 153. The original is in the Valladolid collection.

² A *quartillo* is the quarter of a *real*. The value of coins alters so much that their worth in St. Teresa's time cannot be given.

³ Bernarda de San José (Matias y Ramirez) who took her vows on her death-bed at the convent of Seville. See note to letter of September 7, 1576.

⁴ Sister Petronila de San Andrés (del Aguila), a native of Toledo, was the first to die in that community.

not speak of it to Father Garci Alvarez, as it is not of a kind to require much investigation. It would appear strange should you omit doing so, especially as our Father Visitor desired it. Remember me very kindly to Garci Alvarez.

Oh! How I long to send my little book⁵ to the saintly Prior of las Cuevas! He asked me to lend it him and we owe him so much that I should like to give him this pleasure. It would do no harm to let Father Garci Alvarez read it, as it would explain our mode of life and a great deal of our prayer. If only the book were here, the Prior should have it, for we can only treat this saint as we should by doing what he asks of us. Perhaps I shall manage it some day.

I have been so busy all day on my own account that I can say no more. I wrote to inform you that your parcel arrived safely by the muleteer, but in bad condition. Such things cannot be sent now, because of the heat. Do not give me anything except orange-flower water, as the flask is broken; also a few orange-flower leaves, if possible on the stem, dry, and preserved in sugar. I will pay the cost. If that cannot be had, let me have some sweets, but cost what it may I particularly want some orange-flower leaves on their stem, even if you can only let me have a small quantity.

I have already said that one of our nuns has gone to heaven: that we have passed through much trouble, and that I am glad Nicolas⁶ has entered the

⁵ Probably the *Way of Perfection*. Fuente believes that the letter refers to *The Life*.

⁶ Father Nicolas Doria took the habit of the Reform at Seville on March 25, 1577. The letter referred to is lost.

novitiate. I am deeply obliged to you for your generosity to the sisters at Paterna of which they have told me. Believe me, it is divine Providence that has given us so generous a prioress at Seville as your Reverence with such a character as yours, so that you may help us all. I hope these qualities will greatly develop in you.

I am afraid I cannot write to Father Prior to-day; do not let him know of this letter. Remember me kindly to all, especially to my Gabriela to whom I should like to write. Oh, how I long to see the widow in the convent and professed; God grant it and protect your Reverence for me! Amen. I enclose a letter from Doña Luisa.

To-day is the last of the Easter festival⁷.

The servant of your Reverence,
Teresa de Jesus.

You must know that, to my sorrow, they have sent away San Francisco's⁸ brother from the Society. I have not dared to write to tell her lest she too should grieve, yet perhaps it would be best for her to learn it from us. You will see by the enclosed paper that I have tried to ascertain the truth from the Fathers of the Society. I also send you what the Prior of Salamanca wrote. I am glad the brother has some means of livelihood: perhaps it is for the best even as regards the service of God. If you think well, tell the sister and give her the enclosed lines and the letters.

Fray Bartolomé de Aguilar⁹ says that he would

⁷ Easter Tuesday.

⁸ Isabel de San Francisco, temporary prioress at Paterna.

⁹ A Dominican.

see the nuns more often but that he has not been invited, and being merely an ordinary religious, he can only do so by request. Do not fail to ask him to preach and visit you sometimes, for he is exceedingly good.

You are welcome to read the accompanying letters. Why not?

CLXXX

Toledo, April 17, 1577¹

TO GASPAR DE VILLANUEVA, CHAPLAIN
AT MALAGON

Troubles at Malagon. Permission for the profession of Sister Mariana.

Jesus be with you, my Father!

I ASSURE you that if my head were as strong as my will to write a long letter, I should not be so brief. I was extremely pleased to hear from you.

As regards your sister, who is my daughter,² I am glad that the matter rests neither with you nor with her. I do not know what all this outcry is about nor on what grounds the Mother President relies.³ The Mother Prioress Brianda has written

¹ Fuente, 154. The original is in the Carmelite convent at Tortosa. The correctors altered the date to 1578, but Father Gracian was not visitor then.

² Sister Mariana del Espiritu Santo (Temino), novice at Malagon who had been a member of the household of Luisa de Padilla, was professed in 1578. By St. Teresa's order, she joined her at Burgos. She went from there to Salamanca and afterwards to Palencia, where she became prioress. She took part in the foundation at Rioseco, governed it as prioress, and died in 1619.

³ Mother Beatriz, temporary prioress during the absence of Mother Brianda.

to me on the subject and I am answering her. It seems to me that it would be well to agree to what she writes to you if you approve of it; if not, they will carry out your orders; but I do not wish to interfere any more in the matter.

With respect to Sister Mariana, I wish her to make her profession at the proper time, that is, when she knows how to recite the psalms and perform her other duties carefully. I know that suffices as we have consulted theologians about it in the case of other professions. This is what I shall tell Mother Prioress if you approve; if not, I bow to your decision.

Remember me kindly to Sister Juana Bautista and Sister Beatriz. Since they have you to consult, why do they go to the Mother Prioress about their spiritual difficulties as it brings them no solace?⁴ Let them leave off complaining, for after all she does not murder them nor allow the community to grow lax, nor does she neglect their wants, for she is very charitable. I understand them, but nothing can be done until the Father Visitor goes there.

O my Father! How grievous it is to see people change their minds as do the nuns in that house! How much that they thought intolerable in her they now idolize! They combine perfect obedience with a great deal of self-love and God punishes them by means of their faults. May His Majesty

⁴ The nuns of Malagon, who could not endure Mother Brianda while she was with them, now adored her and disliked her representative, Mother Beatriz. The latter, being young and inexperienced, introduced indiscreet penances and allowed the observance to become relaxed. The chaplain, Gaspar de Villanueva, though devout, was imprudent.

perfect us in all things! Amen. These sisters are in a very elementary stage, at which I should not be so surprised, had they not you to guide them. May our Lord protect you!

Do not leave me without an answer: it would be a comfort to me and I have little to comfort me here.

April 17. I meant to write to Sister Mariana but my head is too tired. Please tell her that if she behaves as well as she writes, we forgive her, even if she does not read very well. Her letter cheered me very greatly and I send her the licence for her profession in reply. Even if she does not make it in the hands of our Father, let her not put it off if he is long in coming, unless you think otherwise, for your hands are worthy of giving her the veil, and she must consider that she receives it from the hands of God Himself, which is the fact.

CLXXXI

Toledo, May 6, 1577¹

TO MOTHER MARY OF ST. JOSEPH,
PRIORESS OF SEVILLE.

Thanks for presents. Burial of the nuns. Sister Bernarda's inheritance. The Prioress of Malagon.

JESUS be with your Reverence, and may He repay you for the many and charming presents, which all arrived safe and sound. I will say more about them when sending by the muleteer, for now I must only mention what is important.

¹ Fuente, 155. This letter was No. 88 of Vol. iv. of the Valladolid collection.

I envied that angel;² God be praised that she deserved to enjoy His presence so soon, about which I have no doubt whatever! You may feel sure that the rest of what you relate was delirium: take no notice of it and let no one know what Beatriz said. Tell her that I appreciate her great charity and thank her for it; also remember me to her mother and all the nuns.

I am very sorry to hear of your fever and the illness of the Mother Subprioress. Blessed be God Who is pleased so to try us this year, and to send your Reverence so many troubles at once! The worst of them all is want of health, for if that is good, all else can be borne. Write as soon as you can and give me details of your fever and the malady of the Subprioress. God grant your complaint may not last as long as usual, or, with your small community, I do not know what will become of you. May God provide for you as He can do, for I feel very anxious.

What you say about burials is very sensible. We inter the nuns in the cloisters here and I shall ask our Father to make it the rule. Nuns without enclosure act differently, so that Father Garci Alvarez was quite right. Remember me kindly to him. He may enter the enclosure in the former case but not in the latter. It would be best that he should always be the priest who conducts the funerals as the friars live so far off that I do not know how they could manage it. But even were the priory close by, I should prefer to keep to Father Garci Alvarez on account of his character

² Bernarda de San José. See *Letter* of Sept. 7, 1576,

and of his being your confessor. I will speak to our Father about the matter soon and send you the permission. If God so wills, I shall see him before Pentecost, as the nuncio has summoned him and our affairs seem in a good way. You can guess how happy I feel. He has been to Caravaca and Veas: I enclose Prioress Alberta's³ letter which will tell you how the nuns are there. We have not done with that convent yet. Pray for it and the community at Veas whose lawsuit grieves me greatly.

As soon as your letter arrived yesterday, I found means of forwarding it to our Father. I shall repay you now for the trouble you took with my letters when he was at Seville.

You can admit the lay sister; God grant she may suffice for your needs. I told our Father I was writing to bid you to receive her.

As regards the renunciation of the good Bernarda, you must know that as her parents are living they inherit her money instead of the convent: had they died first, her property would have belonged to the community. This is certain for I know from people acquainted with the law. Parents and grand parents have the first claim, and in default of them, the convent. The only obligation under which her relations lie is that of paying Bernarda's dowry. If they are unaware of this, they will thank God that you are willing to come to an agreement with them. If they only give what they agreed to pay, it will be a great boon for you.

³ Ana de San Alberto, of whom St. Teresa said that she was confident she would do exceedingly well, for Ana was much better than herself. (See *Letter* to Ana de San Alberto, end of 1575, also *Found.* ch. xxvii, 7.)

You will see what can be managed for it would not be right that they should give no portion. Father Nicolas will know what is best to be done. Remember me kindly to him, to Fray Gregorio, and to any one else you choose. And now abide with God, for though my head has been much better during the last few days, it is never without loud noises which writing increases.

The Mother Prioress of Malagon is keeping me company. I am deeply grieved at witnessing how hopeless her illness is, though she is much better. She eats more and can get up. But the doctor says that is not of much account as the fever does not leave her. God can do all things and may perhaps grant us her recovery. Pray for it earnestly. As she is writing, I will say no more about her.

To-day is May 6.

Your Reverence's unworthy servant,

Teresa de Jesus.

Remember me very affectionately to my Gabriela; I was very glad to receive her letter and know she was in good health. May God give such health to all the sisters, as He can do. Amen.

CLXXXII

Toledo, May 15, 1577¹

TO MOTHER MARY OF ST. JOSEPH
PRIORESS OF SEVILLE

Thanks for presents. A debt. Burial of Sister Bernarda. Good news of Father Gracian.

JESUS!

May the grace of the Holy Spirit be with you,
my daughter.

I SHOULD be more delighted with the news that you were well than with all the presents you send me, though they are regal. May our Lord repay you for them!

The orange-flower water is very good and plentiful; and came just at the right moment; I thank you infinitely for it. The corporals are most elegant; God must have inspired you with the thought of sending them to match a pallium already given me by the Prioress of Segovia.² You may remember that while I was at Seville, I asked her to make it for me. It is embroidered all over and decorated with pearls and garnets. They say that merely the labour of making it would cost thirty ducats. Then there are the corporals embroidered by Beatriz and the little crosses, but it would have taken more to fill the case. They are beautiful and seem to me the best of all. The orange-flower water reached us safely and is quite sufficient for

¹ Fuente, 156. The original is in the Valladolid collection.

² Isabel de San Domingo.

our present wants. Fortunately it was packed by you and so arrived without breakage.

My one desire is to repay you in some way for all your presents, which are a genuine proof of love. But never in my life did I see any place so devoid as Toledo of anything artistic, which is the more noticeable after having come from Seville. I have given orders here that the hundred ducats for which Ascensio Galieno gave me a receipt in Seville should be paid immediately. I do not know whether you remember that fifty ducats of this sum are for Father Mariano, owing to him for what he spent on your convent when we went to Seville. The other fifty are for the rent. As Señor Galieno died I have been feeling anxious about the settlement of this debt, as I shall feel about the rest of your debts until I see you freed from their burden. God sends you burdens enough, and I deeply regret that both you and the Subprioress should be ill just as spring is beginning. May He cure you, for I do not know what is to be done.

I wrote to you by the courier asking you to receive the lay sister and to leave the body of the little saint where it is in the choir, though the rest of us must be buried in the cloisters, not in the church. I also told you that as the saint's parents are living, they inherit the property, although she left it to the convent. Had they died first, the money would have gone to your house. However, her relatives are obliged to pay her full dowry. Try to arrange it as best you can. You must give up the perfection you mention, for though we were to do more than that, people would never say we

did not covet the money. You must act as our Father orders. Write to him, and for the love of God, take care of yourself for my sake.

I am very much concerned about Mother Brianda's health, although it seems better since she came here. I enjoy her company. As she says she is going to write to you, I will say no more about her.

You will have heard that the nuncio has sent for our Father. Matters seem to be going on well; pray about them. May His Majesty watch over you for me and make you a saint! I envied our good Sister Bernarda. We have prayed much for her soul here, although I do not think she needed it.

To-day is the eve of the Ascension, in the year 1577.

Yours,

Teresa de Jesus.

Remember me affectionately to the Mother Subprioress, to my Gabriela and the rest.

Will your Reverence send me the prescription for Sister Teresa's jalap, as her father wants it. On no account forget it. I mean the syrup she took frequently during the day.³

³ A few words in a secretary's handwriting at the end of the letter are illegible.

CLXXXIII

Toledo, May 19, 1577¹

TO FRAY MARIANO, MADRID.

Thanks. Difficulties with the Calced about the foundation at Salamanca. A warning. Antonio Muñoz.

JESUS be with your Reverence, my Father, and recompense you for the good news you announce, which seems to me very favourable for our plans in many ways. The boy who brought your letter left at once. May God direct the matter as is most for His glory, which is the only object any of us have in view.

I am glad that you get on so well with those fathers,² although they do not cease to annoy us. I am told that Fray Angel³ has written to the Bishop of Salamanca, begging him not to give our friars permission to make a foundation there, and the Calced have brought a lawsuit against them exactly as they did here, neither more nor less. O my Father, how little our religious understand such negotiations! This foundation would have been made, had they known how to manage matters, and now it has only served to injure our reputation. Believe me, what is begun out of season never succeeds. On the other hand, I think that it is by the will of God, and that there must be some deep

¹ Fuente, 157. The autograph belongs to the Premières Carmélites de Paris.

² The Mitigated Carmelites of Madrid.

³ Fray Angel de Salazar, Provincial of Castile. The Discalced had been trying to found a priory at Salamanca ever since 1576. It was established by Father Gracian in 1581.

mystery about it which will come to light. As long as what you say is realized, it is well. God reward you for your high opinion of my judgment: may He maintain it!—though it seems to me that where there are so many good judgments, mine is of little account. It is a great comfort to see our affairs in such capable hands. Blessed be He who so decrees! Amen.

How is it that you never mention Fray Baltasar? I do not know where he is. Remember me very kindly to him, to my Father Padilla, and to Father Juan Diaz.

The Prioress of Toledo and Mother Brianda of Malagon commend themselves to your Reverence.

The latter has been better since she came here, but is worse to-night. Still, we have some hopes of saving her life. May God grant it as He sees the need and may He preserve your Reverence.

Remember to be very cautious, my Father, and never be careless, for these friendships may be feigned. God is the true friend on whom we may rely, and if we always do His will we have nothing to fear.

I should very much like to know the answer and I wish that you and the Father Master were in a house where you were sure of your welcome. Strive as we may, we shall never lack the cross in this life if we are on the side of the Crucified.

As regards Antonio Muñoz, he is mistaken in thinking that Doña Catalina de Otalera is, or has been, one of our nuns. She is a widow who helped to make that foundation.⁴ I do not think

⁴ The widow of Alonzo Muñoz and one of the foundresses of the

that she is there now, nor do I know her. It is not consistent with my vocation to take part in such matters: will you kindly tell Señor Muñoz so. I even felt scrupulous about what I asked you. I have a very slight acquaintance with this gentleman and (between ourselves) although we are near relations, I have only seen him once and I should not know what rule of life would suit his soul. Therefore I beg your Reverence not to be guided in the matter by my opinion but by the dispositions you find in him. Tell him nothing of this lest it should wound his feelings, for I pity him deeply. Remember me kindly to him and say that I am not writing to him because I am suffering greatly with my head, which still aches severely. I wrote a short time ago to his wife, Doña Beatriz. Will you tell him that the lady he mentioned is not a nun.

May God preserve your Reverence for we have great need of you. Amen.

To-day is May 19.

Your Reverence's unworthy servant,
Teresa de Jesus.

convent of Caravaca; she had given a home to the three girls who first entered, during the time they were waiting for the foundation to be made. (*Found.* ch. xxvii, 1.)

CLXXXIV

Toledo, May 28, 1577¹

TO MOTHER MARY OF ST. JOSEPH,
PRIORESS OF SEVILLE

Father Gracian's arrival at Toledo. Tostado goes to Madrid. Private affairs.

JESUS!

THE grace of the Holy Spirit ever be with you, my daughter. May He have made your Pentecost as happy as I wished for you! Ours has been very joyful on account of the arrival of our Father, who is going to court by request of the nuncio. He is well and stouter than he was, thank God! You must know that there is urgent need that you should pray fervently for the affairs of the Order, and with great insistence, for which there is strong necessity.

Tostado is already at court. He passed through Toledo four or five days ago but had not time to stay more than three or four hours. May God dispose of everything as contributes to His greater praise and glory, since we seek for nothing else.

Pray for this head of mine from which I suffer continually.

We have had bad luck with the linen you sent us. It has been taken to half the houses and convents in Toledo, yet we could find no purchaser, for every one considers that four *reales* is too dear, yet it does not seem as if we could in conscience sell it for less. I do not know what we can do about

¹ Fuente, 158. The original is in the Valladolid collection.

it; will your Reverence think the matter over. May our Lord abide with you. To-day is the last day of Whitsuntide.²

Our Father is not here to-day as he is preaching at his sister's school³ so that he cannot write to you as the courier will have started before his return.

I should like to hear about yourself and the nuns: it is a long while since I had a letter from you. God keep you for me. Mother Brianda is exceedingly ill. She asks you, my Father Fray Gregorio, and your community to pray for her. This is a time when the prayers of all are required. Kindly forward this letter to Fray Gregorio at once. You must all supplicate God fervently, for by the divine grace we shall soon see whether the good or evil cause will triumph. Never was there such need for prayer. God keep you for me.

Yours,

Teresa de Jesus.

² Tuesday in Pentecost week.

³ A boarding school for the upper classes founded by Cardinal Siliceo.

CLXXXV

Toledo, June 28, 1577¹

TO MOTHER MARY OF ST. JOSEPH,
PRIORESS OF SEVILLE

Health of the Saint and of Mother Brianda. Two little slaves. Counsel about austerities.

JESUS!

May the grace of the Holy Spirit be in the soul of your Reverence, my daughter.

I AM deeply grieved that you have so much work and fever as well, but whoever desires to become a saint must suffer more than that.

Our Father sent me the letter you wrote to him on the tenth instant. My head tries me severely and I have been anxious to hear about your health and that of the Mother Subprioress, whose illness I much regret. Mother Brianda gets better for a short time but soon becomes very ill again in consequence of her usual attacks.

As my head is not so weak, I can write and work more, but the same noises continue which is very troublesome. I make use of a secretary for my letters unless they are private or very pressing and must come from my own hand. You must be patient about this and the rest. I had written so far when my brother arrived. He is very anxious for your prayers. I do not know whether he will write to you: (I am speaking of Lorenzo.) He is well, glory be to God, and is going to Madrid on

¹ Fuente, 159. The autograph is in the Valladolid collection. The first twenty lines are in another handwriting.

business. Oh, how he has sympathized with your trials! I assure you that God does indeed wish you to become a great saint. Take courage, for the times will change and then you will be glad that you have suffered.

As for the poor little slave girl,² on no account refuse to admit her. When a house is first founded, many things must be put up with which cannot be allowed later. You need not train her to practise perfection but only to serve the nuns well. It is not important as she is to be a lay sister. In fact, she can remain all her life without making profession if she is unsuited for it. Her sister's case is more difficult. But do not refuse to receive her and ask God to make her good; perfection must not be exacted from either of them: it will be enough for them to do what is essential. You owe them much and are thus saving them from great misery. Something always has to be borne when a fresh foundation is made; it could not be otherwise.

If the other postulant is a good one, take her, for your community needs to be a large one as the nuns die so often. They go to heaven, so do not grieve about it. I foresee how you will miss the good Subprioress: we must bring the sisters back from Paterna as soon as affairs are settled there.³

Oh what a letter I wrote to you and Fray

² The little slave and her sister had acted as outside servants to the nuns ever since the convent was founded. As their names were not on the list, they do not seem to have been professed. Slaves were still kept in Spain but St. Teresa's father would never own any.

³ Bernarda de San José had lately died and the death of the Subprioress Maria del Espiritu Santo, was expected shortly. The nuns did not return from Paterna until the fourth of the following December.

Gregorio! God grant it reached you. How I scolded you about your wanting to move to another house! I cannot understand how you could both dream of such a foolish plan.⁴

I commend my brother to the prayers of my friends and daughters. As he has only just arrived, I say no more about him. May God have you in His care for me, for I am more grieved about your illness than about anything else! Both you and my Gabriela are to look well to your health. You are to wear linen and to leave off some of your austerities now that there is such great need for care. The health here is not good. I ask all of you to pray for this community. God keep you for me: I cannot think why I love you so dearly. Mother Brianda asks you to remember her: ill as she is, she is a very pleasant companion. To-day is June 28.

Try to borrow money to pay for food; you can repay it later on. Do not starve yourselves for it would render me very unhappy. We borrow money here and God provides for the debt afterwards.

Yours,

Teresa de Jesus.

⁴ Mary of St. Joseph wished to move to another house, and Fray Gregorio encouraged her. See *Letter* of July 11 of this year and one to Father Gracian on Oct. 4, 1579.

CLXXXVI

Toledo, July 2, 1577¹TO MOTHER ANA DE SAN ALBERTO,
PRIORESS OF CARAVACA*Regarding the convent at Caravaca. Death of the nuncio. Father Gracian and the affairs of the Order.*

Jesus be with your Reverence, my daughter.

I AM very glad to hear that your house is cool and that you are not obliged to suffer as you did this time last year. I should very much enjoy being with you for a short time if God so willed as I should not have so much business and letter writing and should be near the little ducklings and the stream, where you must feel like so many hermits. I do not deserve such pleasure but find my pleasure in your enjoyment of it. I assure you that I did not know how fond I was of you; I long to see you. Perhaps God will grant me that favour some day. I offer you to Him fervently and I am satisfied at thinking that He is sure to help you in all things. I feel no anxiety at your having to train the souls of your daughters to a high perfection, but you must be warned that all cannot be guided in the same way. You must treat the sister whom our Father has clothed² as an invalid: do not be

¹ Fuente, 160. The autograph is in the Carmelite convent, Caravaca. For Ana de San Alberto, see note of *Letter* addressed to her at the end of 1575.

² Sister Francisca de la Madre de Dios (de Saojassa), who had persuaded her aunt, Doña Leonor de Muñoz, to take her and her two friends into her house until the convent of Caravaca was founded. Sister Francisca was the first to appear as benefactress, giving 1000

troubled if she is not very perfect. It will suffice if she merely does what she can, as they say, and avoids offending God.

There is much to endure in every house, especially when it is first founded. Until the convent is established we must take those we can get who have money, in order to make a home for the others. There is a special reason for admitting her, as she was the first to bestow an alms on your convent: Train her, my daughter, as best you can. If she has a good soul, remember that she is a mansion in which God dwells. Whenever I think of her, I rejoice at the great pleasure you have given our Father. To please you in return I will tell you that he said you were one of our best prioresses. May His Majesty come to your aid, for you are quite alone.

Do not feel worried about the business at Malagon; it will do to send the money when you can.

Glory be to God, our Father is well! But he has a great deal of trouble, for you must know that the nuncio is dead³ and Tostado is at Madrid as Vicar ducats towards the foundation. However, her courage failed her at the last and she returned home. Her companions entered and she repented later on, was clothed by Father Gracian, and professed in 1578. (*Found.* ch. xxvii, 7, and note). She atoned for her weakness by a deeper humility, more exact obedience, and fervent prayer in which she received signal graces. She was prioress three times, and died in 1601. (*Œuvres*, iv, 332). The Saint, who speaks of her as a mansion in which God dwelt, had begun to write the *Interior Castle, or the Mansions* a month before.

³ Nicolas Ormaneto, born at Verona, about 1500, after having been archpriest of Bovolone, was sent with Cardinal Pole to England in 1553, on Mary's accession, to bring about the reconciliation of the kingdom with the Church. Ormaneto was entrusted with the restoration of learning and morals at Oxford and Cambridge, in which he

General, nominated by the most Reverend Father General. Although hitherto the King has not allowed him to undertake the visitation, we do not know what may happen. Our Father's powers as Apostolic Commissary have not expired on the nuncio's death, so I know that he is still Visitor. I believe that he is now at Pastrana. You should pray much, as we do here, that matters may be directed to the greater glory of God. We have had processions as well. Do not be careless about it, for this is a critical time, though apparently all will come right.

In spite of all his work, our Father has never ceased looking after the affairs of your convent and has even spoken to the bishop twice on the subject. The latter was very gracious; he stated that he attained to great success. When Cardinal Pole was recalled in 1557, Ormaneto returned to Bovolone. He assisted at the Council of Trent, and was for two years Vicar General at Milan as representative of his intimate friend, St. Charles Borromeo, while the latter was in attendance on the Holy Father in Rome. Ormaneto was most successful in carrying out much needed reforms and the execution of the decrees of the Council of Trent. He was then summoned to Rome to reform its churches, and was made Bishop of Padua. In 1572 he was sent to Spain as nuncio, principally in order to induce Philip to strengthen the League against the Turks, a project which failed. The nuncio endeavoured to liberate Mary Queen of Scots and to bring Queen Elizabeth back to the Church, but before he died, he had lost all hopes of our country's reunion with the Holy See except through its conquest by a Catholic power. Ormaneto, who for his zeal in correcting abuses had been nicknamed *Reformator Orbis* by his enemies, at once became the devoted friend and helper of St. Teresa and the Discalced, using his power as nuncio to protect the Reform against the Mitigated. It was probably owing to his influence that she devoted herself specially to the conversion of England and Germany. Worn out by labour and austerity, Ormaneto died on June 17, 1577, in such extreme poverty on account of his almsgiving that Philip was obliged to pay the expenses of his funeral. (Nicolas Ormaneto, by Rev. Cuthbert Robinson, Catholic Repository, 1920.)

would arrange the thing satisfactorily and sent to the lady to that effect. He wrote to me last week saying that he was waiting for something—I do not know what. Our Father is content and says that all will end successfully, so do not mind if there should be a slight delay, for I assure you that the business is being attended to most zealously. Be at rest about the rent; you need feel no anxiety on that score, for it will soon be settled.

As you are satisfied with the old woman's daughters, you have only to profess them even though they may be subject to little ailments at times; for where can a woman be found who is not?

My head is a little better, but not well enough to allow of my writing personally. I make use of a secretary for all the convents except for private matters, therefore I will end this now.

What shall I say about the commotion concerning the ill-health of our nuns, more particularly at Seville? The enclosed letter will give you an account of it. I am grieved about Ana de la Encarnacion⁴ although such complaints diminish with age. Remember me to her and all the sisters, especially the Subprioress and foundresses.

⁴ Ana de la Encarnacion (de Arbizó), lady in waiting to the queen and the idol of the court, had begged to accompany the Princess of Eboli when she entered the convent at Pastrana. Ana took part in the foundation at Caravaca where she was a model of observance though tried by long and painful illnesses. She was sent by St. John of the Cross to help the foundation at Malagon, but the nuns of Granada, where she stayed on the journey, persuaded him to let her remain there as mistress of novices. She was subsequently prioress there, at Seville, and at Ubeda which she had founded, returning to Granada to fill the same office. On her death there, she appeared in glory to a nun of Ubeda. (*Œuvres*, iii, 482).

Ana de la Madre de Dios is superior of Malagon.⁵ She is an excellent religious and fulfils her office without swerving a jot from the Constitutions. The sisters at Seville are in great trouble: the Subprioress has been anointed⁶ and the Prioress has the fever so nothing can be asked of them at present. Remember, it is the Seville nuns who are to pay the cost. They will soon be professing some novices and will then acquit themselves of their debt to you.

The suggestion of sending me a fish must have been a joke, unless you intended to deliver it by a special messenger, which would be very expensive.

As for the linen habits mentioned by our Father, you must leave off wearing them by degrees until there are none left, if you cannot afford to buy new ones for all the sisters at once. You should sell them as best you can.

Keep on good terms with Doña Catalina de Otalora⁷ and try to please her in every way; ingratitude would be very unbecoming, considering what you owe to her. If she writes to any nun, see that the letter is delivered and answered.

May our Lord make you a great saint. Mother Brianda sends you her kind regards: she is very ill.

⁵ Ana de la Madre de Dios (de la Palma), a widow, and a friend of Luisa de la Cerda, entered at Toledo. She was so generous in supplying everything she thought the nuns could need, that St. Teresa said laughingly: 'If you give anything more I shall turn you and your presents out of the house.' Ana succeeded Beatriz as superior at Malagon, helped to make the foundation at Cuerva, and died in 1610, having led an exemplary religious life. (*Œuvres* iii, p. 415).

⁶ Maria del Espiritu Santo, who died during this year or the next.

⁷ Foundress of the convent at Caravaca.

To-day is July 2. The mother and sister of your Reverence are both well.

Your unworthy servant,
Teresa de Jesus.

CLXXXVII

Toledo, July 11, 1577¹

TO MOTHER MARY OF S. JOSEPH
PRIORESS OF SEVILLE

Expressions of sympathy. Postulants. Carved coconuts from the Indies. Father Gracian. A letter for Father Gregorio.

Jesus be with you, my daughter.

I THINK I can easily bear all the rest since you tell me that your health is better. God grant that it may improve, and may He reward your doctor, to whom I offer my sincere thanks. It is a great blessing that the life of the Subprioress has been prolonged until now. Her Creator can easily restore her health since He drew her out of nothingness. He has exercised her and the rest of you so well in suffering that you are all quite fit to go to Guinea, or even further. Yet after all, I wish your trials were over for they grieve me deeply. As I have asked Mother Brianda to write and tell you all the news, I will only say what is strictly necessary. I have received neither the pictures² nor the letter which you said Doña Luisa was bringing with her, nor do you acknowledge the linen and

¹ Fuente 161. The original belongs to the Valladolid collection.

² See postscript.

crucifixes I sent you. Let me know about them when next you write, and pray for Mother Brianda. I am very glad to see how much better her health is.

You must certainly receive the postulant; her dowry is not a bad one. I should be glad to see the widow inside the convent. I wrote to you the other day asking you to take the little negress and her sister³ which would do you no harm. You do not mention whether this letter reached you either. I am very sorry to hear that Garci Alvarez is ill; do not forget to let me know whether he is better and whether you continue to get stronger. The cocoa-nuts came in good condition: they are a sight. I shall send one to Doña Luisa. The one meant for me was very well carved; our Father is going to open it to-morrow.

He says that we can decide nothing about Paterina until he has been there: we discussed the subject fully to-day. He believes that it would disturb every one if they thought he was no longer Visitor, in which he is right.

God reward your Reverence for all the treats you give me. You must fancy that you are a queen! And you paid the portorage too! For charity's sake be very careful and treat yourself well, for this will be a treat for me. Both the nuns and I were very glad to see the cocoa-nuts. May He be blessed Who created them, for it is indeed a blessing to see them! I was delighted to see that in spite of all your troubles you had the energy to think of such things: God knows to whom He can send such trials.

³ See letter of June 28.

I have just been talking to our Father about the postulant recommended to you by the Archbishop. I am extremely annoyed at the way the latter is importuned concerning a matter as to which he is quite indifferent. Our Father thinks she is a melancholic *beata*—such as we have suffered from before. As it would be still worse to be obliged to dismiss her, will you manage to see her occasionally and find out what sort of a person she is. If you see that she is unsuitable, I think it would not be a bad plan for Father Nicolas to speak to the Archbishop and tell him what we have endured from these *beatas*, or else you could postpone your decision.

I wrote the enclosed letter a long while ago to Fray Gregorio and sent it to him by our Father who has just brought it back. It is not needed now, but be sure to read it lest you should again be tempted to be so foolish as to leave your present home.

I am sorry for all the trouble you must be enduring from this sister and grieved at what the poor little thing must suffer herself. May God cure her! Remember me kindly to all. It would be a great comfort to me to see you, for there are few who suit me so well and I love you dearly. All things are in God's power.

Remember me most kindly to Father Garci Alvarez, to Beatriz, her mother and the rest. They ought to be very perfect since God starts the foundation with them. I do not know how you are able to suffice for all, now that God has withdrawn their former aid.⁴ However, it would be

⁴ An allusion to Father Garci Alvarez who was ill.

worse if you had to govern Calced nuns, as has happened in other cases, for at least your daughters follow your direction. The worst of it is that you have much work and little health, and I know by experience what that means. Anything can be borne when we feel well. May God give you health which I wish and ask for you, my daughter. Amen.

To-day is July 11.

Yours,

Teresa de Jesus.

As our Father was here, he opened the packet and gave me the letter but kept the pictures, and no doubt must have forgotten to return them. I only knew of them through overhearing him discuss them with Fray Antonio. The two I saw were very pretty.

CLXXXVIII

Toledo, during July, 1577¹

TO GASPAR DE VILLANUEVA, CHAPLAIN
TO THE NUNS AT MALAGON

Resentment of Beatriz de Jesus because Ana de la Madre de Dios succeeded to her office as temporary President. Ana de Jesus. Opinions of theologians regarding Father Gracian's visitation.

JESUS!

May the grace of the Holy Spirit be with your
Reverence!

YOUR letters grieved me deeply, for it cuts me to the heart to think that matters in one of my convents are in a worse state than in any of

¹F uente, 162. Vol. iv, letter 43.

the Calced Carmelites' houses of Andalusia. The community at Malagon do me little credit. I do not know what harm the nun in charge does to the sisters that they should behave in the way described in your letter to the Mother Prioress. What was said to them by such a superior as our Father ought to have sufficed to pacify them. They soon showed how little they understand their duty and I cannot but blame your Reverence, knowing what influence you have over them. Had you interposed as you did when they complained of Mother Brianda, things would have been in a different state now. The result will be that they will see the latter no more, even if God should restore her health, and that they will be deprived of your Reverence as their confessor. That is how God repays those who serve Him badly. Your Reverence will see what comes of such contentious nuns, who have led me such a life from the first. I beg of you to tell Beatriz so from me; I am so angry with her that I do not wish to hear her mentioned. Will you say to her that if she opposes the sister in charge, or anything that is done in the house, it will cost her dear if I hear of it.

Will your Reverence teach them, as you have always done, for the love of God to unite themselves to Him, and not to make such disturbances if they wish for His peace. Are you afraid that there are others like Ana de Jesus?² Indeed, I would rather see them in a far worse state than hers than

² Ana de Jesus (Contreras) not the Venerable Anne of Jesus, but a nun who was possessed by the devil even before she entered at Malagon. (See letter of June 15, 1576.)

as disobedient as they are. I lose patience when I see any of them offending God, although it makes me recognize that He has given me a large store of patience.

I know that due examination was made before Ana de Jesus received Holy Communion, but I think that now she might be kept without it for a month to see how she goes on. However, I submit my opinion to what the Prioress writes to you on the subject. It was very wrong of them not to acquaint you with the matter; you were right in communicating her since you knew nothing.

The matter of the chaplain made me regret Fray Francisco's departure,³ for the Provincial does not wish the nuns always to have the same confessor, nor does it seem well to me. As I have already told your Reverence, I do not like their frequent interviews with him. I will mention the matter to him as it requires looking into.

The sister in charge, when writing of a certain affair the other day, told me that you were no longer on your former good terms with her. She gave me to understand that you did not think that she was frank with you. If it were so, I should consider it very wrong. I am writing to her on this and on other subjects in such a way that she shall not suspect that I have heard anything about it. It would be well for you to speak to her plainly about it and also to complain of her conduct respecting Ana de Jesus, for unless you unravel the snares the devil

³ Fray Francisco de la Concepcion, a Discalced friar, formerly confessor to the convent, had been sent by Father Gracian to Peñuela as Prior. His place had been taken by the Licentiate. St. Teresa instituted Fray Felipe, a Discalced friar, as the nuns' confessor.

has begun to weave, things will go from bad to worse, and it will be impossible for you to retain your peace of soul. Although I should deeply regret that our sisters should lose you, I realize that you are more bound to preserve your peace of conscience than to do me a favour. May God give us this peace as He has the power to do! Amen. I kiss the hands of the señores.

They tell me that, though the nuncio is dead, our Father's commission has not expired but he is still Visitor, for which in one way, I am exceedingly sorry.

The unworthy servant of your Reverence,
Teresa de Jesus.

CLXXXIX

Avila, about July, 1577¹

TO FATHER GRACIAN, MALAGON

St. Teresa objects to her nuns' seeing much of the clergy.

. . . If one of our fathers is to remain at Malagon, will you make a point of asking him not to talk too much to the nuns. Be assured, my Father, that this is very important. I wish that the licentiate did not see so much of them. Although it is all right and good, yet ill-natured people judge such things unfavourably. This is the case everywhere but especially in so small a place as Malagon.

Believe me, my Father, the fewer interviews of the kind the sisters have, innocent as they may be, the better even as regards the peace of the convent. Do not overlook the matter; it is my wish. . .

¹ An undated fragment written on the same subject as the preceding one.

CXC

Prefatory note

ST. TERESA went to Avila to arrange about the jurisdiction of St. Joseph's. (See *Letter* cxcii.)

Segovia or Alba, August, 1577¹

TO THE COMMUNITY AT TOLEDO

St. Teresa sends them a holy postulant, Maria de Jesus (de Rivas).

. . . Daughters, I am sending you a postulant² with a dowry of five thousand ducats, but I assure you her character is such that I would willingly give fifty thousand ducats for her. Therefore, do not hold her on a par with the rest for I hope in God that she will be a prodigy. . .

¹ Fuente, 163. A fragment or note: the original cannot be found. It was published in Vol. vi.

² Maria de Jesus (de Rivas). She was devout from the age of four and at seventeen heard our Lord tell her to enter Carmel. Her wonderful graces were revealed to St. Teresa who told the nuns of Toledo that if they dismissed Maria on account of bad health she should receive her at Avila. She was professed on Sept. 8, 1578. Maria was raised to a very high state of prayer. She helped to found the convent at Cuerva and was twice prioress at Toledo. The second time she held that office she was falsely accused and ignominiously deposed from her position as prioress and novice mistress. Her disgrace was accompanied by severe interior trials and painful maladies. Her innocence was discovered and the superior of the Order begged her pardon but she grieved at losing the humiliations which had won for her soul immense graces. She died in 1640 and her body was found to be incorrupt a short time ago. She has performed striking miracles and the nuns of Toledo are trying to get the cause of her beatification introduced at Rome. (*Œuvres* III, 431)

CXCI

Avila, 1577 or before September 8, 1578¹

TO SISTER MARIA DE JESUS (DE RIVAS),
NOVICE AT TOLEDO

Thanking her for her dowry.

. . . I know that our Lord has revealed the same thing to you as He did to me but His Majesty desires that your Charity² should be aware that I too know of it. Remember; you must render your Bridegroom great service among these nuns, and it is no small service that I am able to keep my word by means of your four thousand ducats, for on the day we purchased the house my daughters live in, I promised to pay for it . . .

CXCII

Avila, about 1577¹

TO MOTHER MARY BAPTIST
PRIORESS OF VALLADOLID.

Advice about Sisters Maria de la Cruz and Estefania.

. . . I am very much grieved and pained at seeing that the devil is striving in every way to injure us. May our Lord prevent it and give you good health, which is what is needed. The illness of Maria de

¹ 164. Fragment of a letter. Published in Vol. vi. See previous letter. Fuente doubts the authenticity of both because the letter speaks of a revelation.

² 'Your Charity' is a term sometimes used in speaking to nuns.

¹ Fuente, 166. Published among the fragments of Vol. vi. as No. 63. Only a fragment of this letter remains.

la Cruz² distresses me. God must wish your Reverence to become a saint since He sends you so many crosses. People with the malady she thinks she has, never suffer from fever or nausea but are extremely strong and healthy. Her confessor's misunderstanding of her case has done her much harm; I saw that. Will your Reverence tell the chaplain so from me and remember me to him very kindly. Do not allow Estefania to be so much by herself and to eat so little, unless she wishes to become like Maria de la Cruz.

I heard from Doña Ana Enriquez to-day; I sympathize deeply with her in her troubles. After all, those who wish to enjoy the presence of Him Who chose the path of suffering, must tread in His footsteps. May He be with your Reverence and have you in His care for me. Amen. . . .

² Sister Maria de la Cruz, one of the first four novices clothed at St. Joseph's, Avila, was suffering from severe interior trials.

³ Sister Estefania de los Apostoles (Gallo), a lay sister, practised the most severe mortifications, eating only an ounce of bread a day at the most, and often going without food for days. She saw visions and prophesied. In 1603 it was revealed to her that God wished the Carmelite nuns to make foundations in France, and she sent word to the Father General to that effect. When Philip II called at the convent of Valladolid he thanked her for her prayers and asked what he should give her in return. She answered that she would like a little hermitage near the kitchen. It is there to this day. Her funeral was attended by all the nobility and citizens of Valladolid. St. Teresa mentions her in (*Found.* ch. xi. 1.)

CXCIII

Prefatory note

ST. JOSEPH'S convent had been placed under the jurisdiction of Don Alvaro de Mendoza when founded. (See prefatory note of Letter I, in which the name of the provincial should have been given as Gregorio Hernandez instead of Angel de Salazar). When Don Alvaro left the see of Avila for that of Osma, our Lord told St. Teresa that the house should be transferred to the jurisdiction of the Order or it would become relaxed. Consequently she went to Avila to arrange with the bishop. At first he strongly opposed the change, but was persuaded to consent on the condition that he should be buried in the chancel beside St. Teresa. Some of the nuns objected to the change of jurisdiction but yielded to St. Teresa's reasons. (*Found.* ch. xxxi, 46-8.) For Gaspar Daza, See Vol. i. p. 12. and *Life*, ch. xxiii. He was given a canonry at the cathedral of Avila.

Avila, August, 1577.

TO DON ALVARO DE MENDOZA, BISHOP
OF AVILA, AT OLMEDO.

The Saint thanks him for having allowed St. Joseph's, Avila, to pass to the jurisdiction of the Order. Father Gracian's visitation. A private matter. A favour is asked for the Maestro Daza.

JESUS!

May the grace of the Holy Spirit ever be with
your Lordship. Amen.

I HAVE recovered from my illness though not
from the trouble with my head, which torments
me by continual noises. Still, I could bear far

¹ Fuente 167. The original belongs to the Dominican convent, Valladolid.

worse things now that I am sure that your Lordship is well.

I kiss your Lordship's hands many times for your kindness in writing to me, which has been a great comfort to us. The mothers of the community considered themselves highly honoured (as well they might) by your letters to them and brought them to show to me.

Had your Lordship recognized the necessity of a canonical visitation here, made by some one capable of explaining the constitutions and acquainted with them from having practised them, I believe you would have been exceedingly pleased, realizing what a signal service you had rendered our Lord and how beneficial it was to this convent not to have been left in the hands of those who would never have suspected how the devil could enter, and indeed had already begun to enter. Although, so far, no one has been at fault and all have meant well, yet I cannot thank God enough for what you have done.

Your Lordship need feel no anxiety lest we should suffer from lack of necessities or want of means now that the bishop does not watch over us. The mutual help afforded to each other by our houses, will help us better, for in all our lives we should never find one who would show us such charity as has your Lordship. What grieves us is that we shall not enjoy your presence in this town, otherwise, no change seems to have taken place in the convent. We are as submissive as ever to you, as will be all our superiors, especially Father

Gracian, to whom we appear to have communicated our affection for you. I sent him your Lordship's letter to-day as he is away from Avila, having gone to Alcala to despatch the friars who are going to Rome. The nuns like him very much, as he is a great servant of God, also because he will observe all your Lordship's former regulations.

As regards the lady, I will do what your Lordship wishes if I am able. The man who came to the convent to speak to me on the subject has not been here before, and from what he said, I did not suppose there is any question of marriage.² However, after I had read your letter, I wondered whether it might be so, and if he was trying to remove some obstacle, though he does not seem attached to any one but only to be zealous for the glory of God and the common weal. May His Majesty direct all to His greater glory! As the matter stands, your Lordship is drawn into it against your own will. I am very glad to see you have the liberty of spirit to be indifferent. Will you consider whether it would not be well to acquaint the Abbess with the affair and let that person see that you are annoyed about it, which might mend matters. I assure you that he was very insistent on the subject.

I do not know what to say about Maestro Daza, except that I should be excessively glad if your Lordship could help him in any way as I know what good will you feel towards him, and I should be delighted, however small your favour was. He

² This probably alludes to the marriage of the Bishop's niece, Maria Sarmiento, to the Duke of Sesá, mentioned in the next letter.

tells me that his liking for you is so strong that if he thought his petition would trouble you, he would not cease to serve you just the same and would never ask anything from you again. Being so devoted to you, he is rather hurt at seeing what you have done for others while his own case seems somewhat neglected.

He is writing to your Lordship about the canonry. If you assure him before you leave that he shall have the first vacant place, he will be contented and it will content me too, for I think it would be pleasing to God and the world and that you really owe it to him. God grant there may be some way in which you will be able to leave us all satisfied, for I believe that, if you could offer him some position lower than that of a canon, he would accept it.

After all, it is not every one who feels such disinterested affection for you as we Discalced nuns, who only wish that you should love us and that God should keep you with us for many years. My brother, who is now in the parlour, shares these feelings with us; he kisses your Lordship's hand with deep respect and Teresita kisses your feet. You mortified us all by asking again for our prayers; your Lordship ought to feel so sure of them by this time that we felt hurt.

As the messenger is in a hurry for this letter, I can say no more. I believe that Maestro Daza would be satisfied by your Lordship's telling him that if a vacancy occurred, you would bestow it on him.

Your Lordship's unworthy servant and subject,
Teresa de Jesus.

CXCIV

Avila, September 6, 1577¹

TO DON ALVARO DE MENDOZA, BISHOP
OF PALENCIA, OLMEDO

Congratulations on the marriage of Doña Maria Sarmiento, the bishop's niece, daughter of Maria de Mendoza, to the Duke of Sesá. An alms for the convent.

Jesus be ever with your Lordship!

I WAS very glad to hear of Doña Maria Sarmiento's marriage—in fact, it was such good news that I hardly dared to credit it, so that I was delighted to see it confirmed by your Lordship's letter. God be praised for doing me this favour, for I have been feeling very troubled and anxious about the matter lately and most desirous of seeing you relieved from such a responsibility. They tell me that it was easily settled and that the match is a very good one. As for the rest, nothing is ever quite perfect; had the bridegroom been very young, the case would have been far worse. Wives, (especially when they are as lovable in every way as Doña Maria) are always better treated when their husbands are advanced in years. May our Lord grant that the marriage may be a very happy one! I do not know what news I could have received just now that would have delighted me so much.

I was grieved to hear of our dear Doña Maria's² illness. Please God, it may be less serious than

¹ Fuente, 168. Published in Vol. iv, no. 2.

² The bishop's sister.

usual! We are praying for her here with greater zeal than ever.

May our Lord reward you for your alms, which came when it was wanted, for there was no one to whom we could apply for help, although that did not trouble me much. In fact, you gave it rather to Francisco de Salcedo than to us, for we always trust in God. He told me, the other day, that he wanted to send you a letter containing nothing but the words:—‘Lord, we have no bread!’³ I would not allow it, as I am so desirous of seeing your Lordship free from debt that I would rather we should be in want than that your expenses should be increased. But since God has given you such charity, I hope that His Majesty will increase your revenues too. May He spare you to us for many years and take me afterwards to where I can enjoy your company!

Father Gracian is firmly resolved not to allow me to return to the Incarnation.⁴ As for me, though there could be nothing worse for our interest in the present state of affairs, I fear nothing but God. I am extremely glad to see that your Lordship is curbing your excessive generosity by denying yourself such an occasion of indulging it as the fair that is to be held. God grant you may persevere, and may He watch over you more than over me!

To-day is September 6.

Your Lordship’s unworthy servant and subject,
Teresa de Jesus

³ Francisco de Salcedo had been chaplain to the convent at Avila since 1570.

⁴ Her office as prioress at the Incarnation would expire during October and rumours were probably afloat that she would be re-elected.

Teresa kisses your Lordship's hands and is doing as you told her. She would very much like to be going with you.

CXCIV

Prefatory note

THE new nuncio, Philip Sega, Bishop of Piacenza, arrived in Spain from Rome on August 30, already prejudiced against the Discalced. He reached Madrid, and Father Gracian resigned the office of Visitor into the nuncio's hands as St. Teresa had repeatedly advised him, having from the first only held that post because he could not avoid it. (*Letter* to the General of the beginning of Feb. 1576). However, by order of the king, who consulted skilful lawyers on the subject, Father Gracian resumed that office. He then returned to Seville and was accused of the most atrocious crimes by two false brethren: Miguel de la Coluna and Baltasar de Jesus (Nieto). (See *prefat. note* to *Letter* cXLV.) Being badly received by the Calced friars, Father Gracian left Andalusia and returned to Castile. Tostado, relying on the protection of the nuncio, cited the Discalced to appear before him, but on St. Teresa's appealing to the king for help, (*Letter* of Sept. 18, 1577), Philip compelled him to exhibit his patents. These, after a long judicial examination were condemned as invalid since they had not the royal approval. Tostado therefore desisted from making his visitation. In a letter to the Pope's secretary dated Oct. 16, 1578, Sega wrote: 'As I found it would be a difficult matter for Father Tostado to make a visitation in Castile, I persuaded him to go to Arragon, Catalonia, and Valencia for which he had the King's patents. Consequently Tostado relinquished his visitation in Castile and went away, to the general satisfaction of the province.' Matters did not become more peaceful after his departure: on the contrary, Juan Gutierrez, the newly elected provincial of

Castile, began hostilities. During October, irritated by the election of St. Teresa as prioress of the convent of the Incarnation, Avila, he excommunicated the fifty-five nuns who had voted for her and persecuted them during three months. He tore St. John of the Cross, confessor of that community, from the convent on the night of the third of December and imprisoned him for eight months in the priory of the Calced at Toledo, treating him inhumanly. (*Acta Cap. Gen.* i. p. 559. See also *Introduet. to Found.* p. xlv. and ch. xxvii.) As regards the calumnies against Father Gracian, Miguel de la Coluna recanted (*Letter* 197) and Baltasar de Jesus (Nieto) begged pardon of Father Gracian and sent copies of his retraction to the principal authorities. His future life made amends for the past. He died at Lisbon in 1589. He was probably the 'preacher' who had joined Tostado, having been a Calced Carmelite, famed for his sermons.

Avila, September 18, 1577.¹

TO PHILIP II. KING OF SPAIN

St Teresa defends Father Gracian and the nuns against false charges brought against them. The good done by him in the Order. Reasons against Tostado's making a visitation.

JESUS!

May the grace of the Holy Spirit be ever with your Majesty! Amen.

A MEMORIAL against Father Gracian which has been presented to your Majesty has come under my notice. I am astounded at the artifices of the devil and the Calced Fathers, who, not content with defaming the servant of God—and that he can truly be called for he edifies us all, and the

¹ Fuente, 169, Vol. iii, 1. The original letter cannot be found.

communities he visits always write telling me he has put fresh spirit into them—not content with defaming him, as I said, they have tried to tarnish the reputation of the religious houses which serve God so faithfully.

For this purpose they have made use of two Discalced friars, one of whom, before he became a lay brother, was servant in one of our priories and showed by his actions that he was not in his right mind. This Discalced friar and others who were angry with the Father Master Gracian because it was his duty to punish them, were chosen as their instruments by those of the cloth, who made them sign such absurd charges against the Discalced nuns that I should laugh at their inventions, did I not fear that the devil might harm us by them. Such actions would be monstrous in one who wore my habit. I entreat your Majesty, for the love of God, not to permit such infamous accusations to be heard in the courts for, as the world goes, though they should be thoroughly disproved, people might retain a lingering suspicion that there must be some grounds for such a charge. Besides the Reform would not be promoted by a slur being cast upon what, by the mercy of God, is so genuine a reform. This, if your Majesty wishes, you can learn by reading an attestation drawn up by order of Father Gracian, regarding certain points concerning those convents, by some circumspect and holy men acquainted with the nuns. As the motives of those who wrote the accusation can also be made clear, for love of our Lord let your Majesty examine the matter as one affecting His honour and glory, for if those of

the cloth saw that any attention was paid to their efforts to stop the visitation, they would accuse the Visitor of heresy, and people with little fear of God find it easy to prove whatever they wish.

I am grieved at the sufferings of this servant of God, upright and blameless as he is in every way, and I feel in duty bound to beg your Majesty either to protect him or remove him from danger. He is the son of those employed in your Majesty's service of which he is not unworthy. It seems to me that he has truly been sent us by God and His blessed Mother, for it was his great devotion to her that drew him to our Order to be my helper. During over seventeen years I had suffered all alone from those fathers of the cloth and did not know how to endure it, as my feeble strength was unequal to the task.

I beg your Majesty to forgive my having written so long a letter. In fact, my great affection for you has made me daring, for I thought that as God bears with my presumptuous complaints, your Majesty too would suffer them.

May He hear all the prayers made by the friars and nuns of our Order that your Majesty may be preserved to us for many years because we have no other earthly helper.

Written at St. Joseph's, Avila, September 18, 1577.
The unworthy servant and subject of your Majesty,
Teresa de Jesus, Carmelite.

I believe that while Tostado is in his present position, no good but great harm would result from the visitation, especially as he has been joined by the preacher who was formerly a Calced friar. I

beg your Honour to command that enquiries should be made concerning Father Gracian's life, and if need be, all we Discalced nuns will swear that we have never heard a word or seen an action of his that was not edifying. He has shown such extreme reluctance to enter our convents that, though his entrance seemed indispensable when he held chapters, he has usually conducted them at the grille.

CXCVI

Avila, October 20, 1577¹

TO JUAN DE OVALLE, ALBA DE TORMES

Family matters. Punishment of the nuns of the Incarnation for electing St. Teresa as Prioress.

Jesus be with you.

LAST night a letter was delivered to me from the Father Master Gracian announcing that the new Archbishop of Toledo has received the Bulls and is probably already at Toledo. If so, he will have gone there to take possession of his see.

I sent at once for this messenger on whom I place great dependance. He promised to give you my letter at mid-day on Tuesday. To-day is Sunday, and is, I believe, the nineteenth of October. As it is late at night, I will say no more. I am not telling my brother about the matter as he would have no directions for you. I have given the messenger three *reales* and will pay him two more on his return. Will you let him have two more when he comes back as I bargained with him for seven. I feel rather

¹ Fuente, 171, Vol. vi, 44. The original letter cannot be found.

scrupulous about defraying the whole cost from here until I have obtained permission. Oh, how trying it is to be fettered by poverty ! Since I can do nothing for you, may our Lord be pleased to help you in some other way, as He has the power to do.

I will have my letter ready to prevent your being delayed here, as it would be a great advantage for you to meet that person at Toledo. I wrote again yesterday to Doña Luisa² to remind her of you and urgently impressed on the prioress³ that she must keep the matter before her. If God wills us to succeed, enough influence and efforts have been brought to bear upon the matter. Choose a good horse but not a high stepper that would tire you.

The nuns are deprived of hearing Mass⁴ but nothing new has happened there nor in the other affairs, although the latter are going on well. Will you let the Mother Prioress⁵ know of the messenger in case she wishes to write to me.

Let my sister consider this letter as addressed to her and give my love to Beatriz.⁶ Had I guessed how fine the weather was to be, I should have advised you to profit by it for your journey to Toledo; however, it has not changed for the worse. May God make it favourable for you. It is so late at night that I will say no more.

Your unworthy servant,
Teresa de Jesus.

² Luisa de la Cerda.

³ Ana de los Angeles.

⁴ The nuns of the Incarnation ; see following letter to Mary of St. Joseph.

⁵ The prioress of Alba.

⁶ Juana's daughter.

CXCVII

Avila, October 22, 1577¹

TO DOÑA GUIOMAR PARDO, DAUGHTER OF
LUISA DE LA CERDA.

Condolence in her trials.

JESUS!

May the Holy Spirit be with you.

GOD did not wish me to enjoy your letter, for your reason for writing destroyed my pleasure. May He be blessed for all things!

It is evident that you all love Him since He sends you so many trials which, as you bear them patiently, enable Him to grant you greater graces. It would be a great grace if you realized the worthlessness of this life, fleeting as it is, and loved and sought for that which never ends. May our Lord bestow good health on Doña Luisa and Don Juan, as we daily ask Him here. When they get better, please let me know, in order to relieve the anxiety your letter caused me on their account. I beg my Señoras Doña Isabel and Doña Catalina to pray for me.

¹ Fuente, 354. The original letter was at Lisbon. The date of the year is uncertain but seems to have been 1577. In the letter written to Mary of St. Joseph in the middle of October, 1576, the Saint says: 'Doña Yomar was married to-day.' The bridegroom, Don Juan de Zuniga, son of D. Luis de Requesens, died during the following May, and Doña Yomar's elder brother Juan and her sisters Catalina and Isabel must have died during 1577 or early in 1578, as St. Teresa says in her letter of April 1578, of Luisa de la Cerda: 'she has only the widow left.' Doña Yomar must have married again as the Saint asks Mary of St. Joseph in her letter of April 3, 1580, to pray that she might have children.

I ask you to keep up your spirits to cheer Doña Luisa. It would be tempting God to remain where you are any longer. May His Majesty have you in His keeping and give all the blessings I ask and wish to you, and Doña Catalina.

This is October 22; the day on which I received your letter.

The unworthy servant of God,²
Teresa de Jesus.

CXCVIII

Avila, the end of October, 1577¹

TO MOTHER MARY OF ST. JOSEPH,
SEVILLE

Father Gracian. Retraction of Fray Miguel's and Fray Baltasar's slander. St. Teresa elected prioress of the Incarnation. Punishment inflicted on her supporters. Teresita and Doña Luisa de la Cerda.

Jesus be ever with your Reverence, my daughter.

MY brother and I wrote to you last month by a muleteer, telling you that some difficulties had arisen concerning our affairs. But you will now have heard more details from Fray Gregorio than I could give you then. Thank God, things are better by this time and are improving daily. Our Father is well and retains his office, though I long to see him set free from these people who invent slanders too shocking to write. The best

² The Spanish gives: 'The unworthy servant of God.' Probably the paleographer took vmd. (vuestra merced) for *Dios*, as St. Teresa never made use of the above expression.

¹ The autograph is in the Valladolid collection.

of it is that the lash falls on their own shoulders while it turns to our benefit.

Your Reverence will have already learnt that Fray Miguel and Fray Baltasar have recanted;² indeed, Fray Miguel swears that he did not write a word of the memorial, but was made to sign it by force and threats. This and other statements he made before a notary and witnesses in the presence of the Blessed Sacrament. The king realizes that it is pure malice, so they have hurt no one but themselves.

My head is in a very bad state. Pray for me and these brethren of ours that God may enlighten them so that they may save their souls.

I assure your Reverence that I believe such a thing as has happened at the Incarnation has never been seen before. By order of Tostado, the Provincial of the Calced³ went there a fortnight ago to preside over the election of the prioress. He threatened with severe censures and excommunication any sister who gave her vote to me. However, they took no more notice of it than if he had not spoken: fifty-five of the nuns voted for me. As each of them gave him her vote, he excommunicated and anathematized her, ground the voting papers with his fist, struck them repeatedly, and finally burnt them. These religious have been excommunicated for the last fortnight. He has forbidden them to hear Mass or to enter the choir even when the Divine Office is not being recited, and no one,

² Fray Miguel was a half-witted lay brother. See *Letter* to Philip II, dated September 18, 1577.

³ Fray Juan Gutierrez.

not even their confessors or relations, is allowed to speak to them. The wonderful part of it is that the day after this election of thumps, the Father Provincial sent for the nuns who had voted for me and told them to make their election. They replied that there was no election to make, for they had made it. Whereupon he again excommunicated them and, summoning the remaining forty-four nuns, chose a prioress⁴ from among them, and sent to Tostado to confirm the choice. This has been done, but the rest of the sisters are determined, and declare that they will only obey her as Vice-Prioress.

Theologians state that they are not excommunicated and that the friars have contravened the Council⁵ by making the nun with a minority of votes prioress. My partisans have written to Tostado saying that they wish me to be prioress but he forbids it, saying that if I like I may go to the Incarnation as my house of reclusion, but that he cannot allow me to be prioress. I do not know how it will end.

This is the sum of what happened. Every one is astonished and shocked at such doings. I should willingly forgive my supporters if they would only leave me in peace, for I do not want to live in that Babylon again, especially with my bad health which grows worse in that house. May God direct all as serves him best and deliver me from those nuns!

Teresa is well and begs your prayers. She is very

⁴ Ana de Toledo who remained in that office as St. Teresa did not return to the Incarnation.

⁵ The council of Trent, Cap. iii of Session 25 of the *Reformat. Regularium*.

bonny and is growing quickly. Ask God to make her His servant.

Let me know whether the widow has entered your convent as I hope she has, and whether her sister returned to the Indies.

It would be a great comfort to me to discuss several matters with you. Another day I may have longer time and a more trustworthy messenger than the bearer of this letter.

Doña Luisa⁵ is a great help to us and shows us kindness in every way. Pray for her and the Archbishop of Toledo, and never forget the king in your prayers.

CXCIX

Avila, November 10, 1577¹

TO FATHER ALONSO DE ARANDA, PRIEST
OF AVILA, MADRID

Congratulations on his gaining a lawsuit. The Saint begs him to try to remedy the state of things at the Incarnation.

JESUS!

May the Holy Spirit be with you, my Father, and may our Lord repay you for the consolation your letters give me!

IT has been the greatest consolation to me to learn that you have won your cause in the lawsuit; I have thanked our Lord for it repeatedly. I do not know whether it is very high perfection to be so

⁵ Doña Luisa de la Cerda.

¹ Fuente, 172. The original belongs to the Carmelite nuns at Jaen.

glad about a temporal matter. As I think that you, too, must have been much pleased, and that I am right in congratulating you, I do so. We shall miss your presence at Avila at such a time as this: may God remove our difficulties so that we shall not need the favour of my Señora la Marquesa and your own good services.

You must know, my Father, that the nuns of the Incarnation are still in the same state, greatly to my sorrow. I heartily wish that they would submit to the prioress of the house, whom they now obey merely as vice-prioress. It appears to them that the welfare of the community depends upon the person they elected, although in that they may be mistaken. They think, that without her, all will be lost immediately, as the Calced fathers are returning: therefore these nuns say that they shall hold out as long as possible. I beg you, for charity's sake, to enquire whether there is any way of getting Tostado or the Provincial to absolve them, or even the nuncio, if he is going to Madrid.

As the matter stands, the community can do nothing, and theirs will be a very hard case if it lasts some time. Will you consult the Licentiate Padilla² and then write to Father Julian de Avila, telling him what measures you have agreed upon, as he has much influence over the nuns and might be able to persuade them to give their obedience to Doña Ana. They pay little attention to what I say because they know I do not wish to return to the Incarnation.

I beg my Señora the Marquesa to do her best in

²The Licentiate Padilla was defending the cause of the Reform at Madrid.

the matter. It would be a great comfort to me to see the community at peace again.

I shall not write to the Licentiate Padilla lest I might tire him, for he has work enough to fatigue him, but I am longing to hear what is being done about Tostado. Kindly give the Licentiate all particulars relating to the sisters at the Incarnation. Such a situation cannot be allowed to continue long, in fact, it ought to have been over before now. It is very disturbing, and cannot fail to cause offences against God.

May His Majesty watch over you! Your daughters here commend themselves to your prayers.

To-day is the eve of St. Martin.

When once your Reverence has informed yourself of what has happened and has consulted the Licentiate Padilla, if you cannot find a messenger who will start at once, my Señora the Marquesa will put a lad in her service at your disposal. If you see that this inconveniences her, choose some one for the purpose and we will pay him here. This affair cannot be permitted to continue after the end of next week, otherwise the whole house will fall into confusion, as you will see from the enclosed letter written by Fray John.³

If you are sending a messenger, kindly inform the Licentiate Padilla and Señor Roque de Huerta who may perhaps have some letters from our Father to forward to me.

May God rectify the matter (for such things

³ St. John of the Cross was acting as confessor to the community of the Incarnation.

grieve me deeply) and may He protect your Reverence!

To-day is St. Martin's Eve.

Your unworthy servant,
Teresa de Jesus.

As I will write to the Licentiate Padilla, you need only consult him as to the proper course to take, for the business must not be delayed. Will you kindly show him Fray John's letter.

CC

Avila, December 2, 1577¹

TO MARIA HENRIQUEZ, DUCHESS OF ALBA

Congratulations on the betrothal of her son, Don Fadrique, to Maria de Toledo. The Duke of Alba aids the Reform.

JESUS!

May the grace of the Holy Spirit ever be with your Excellency! Amen.

I HAVE been delighted with the news I have heard in Avila which has filled me with joy, concerning the betrothal which has been arranged between Señor Don Fadrique and Señora Doña Maria de Toledo.² The thought of the happiness this must give your Excellency has tempered all my trials. However I could not give entire credit to the people who told me of it, though they had much to say in its evidence, and I beg of you to be

¹ Fuente, 173, Vol. v, letter 3.

² Philip II was so angry at the marriage having been arranged without his consent that he imprisoned the Duke of Alba in the castle of Uceda.

kind enough to let me know, so that my joy may have no drawbacks. May our Lord grant that it may contribute greatly to His honour and glory, as I trust that it will on account of the many prayers that have been offered for it.

I have been told since I came here of the kindness His Excellency has shown us all. I assure you that we shall never be able to show our gratitude sufficiently.³ . . . If the Duke takes us under his protection in this matter, it will be like liberating us from the captivity of Egypt. They say that he has summoned the Father Master, Fray Pedro Hernandez, to Madrid about the business. This is the best thing possible for us as he knows both Calced and Discalced. It seems to have been planned in heaven. May our Lord spare His Excellency to us for the succour of the poor and the afflicted. I kiss his hands repeatedly and beg you to urge that Fray Pedro Hernandez may come to court, and to forward it in every way.

Remember that it is a matter which concerns the Virgin, our Lady, and that she needs the help of such persons in the war waged by the devil against her Order. Besides this, many men and women would be prevented from entering it if they thought they would be subject to those who are now oppressing it. We have lived far more happily since we have been governed by our Discalced fathers,

³ Several of the members of the Royal Council, among whom were Archbishop Quiroga and the Counts of Tendilla and Buenda, were staunch supporters of the Discalced; but the most famous and powerful of all was the great Duke of Alba, Hernando Alvarez de Toledo. He had just brought the affairs of the Reform before the Royal Council.

so I trust in our Lord that our cause will be successful.

May His Majesty spare your Excellency to us for many a year and may He make you as holy as I always ask of Him! Amen.

Written at St. Joseph's, Avila, December 2,
1577.

The servant of your Excellency,
Teresa de Jesus.

END OF THE SECOND VOLUME OF
THE LETTERS OF SAINT TERESA TRANSLATED
AND PRINTED BY THE BENEDICTINES OF
STANBROOK ABBEY A.D. MCMXXI

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